KASHYAP SAMACHAR

कश्यप समाचार

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जगदम्बा श्री सारिका चक्रेश्वरी पीठ हरि पर्वत (कश्मीर)

PANUN KASHMIR

ENROLL YOURSELF IN TIME FOR GURU TEGH BAHADUR KRITAGYTA YATRA TO ANANDPUR SAHIB 16th April, 1995

Prominent Kashmiri Pandits from different parts of India and abroad will pay their obeisance to the spirit of Guru Tegh Bahadur at Anandpur Sahib and seek blessings.

HIGHLIGHTS :

* Duly enrolled and registered Yatris will reach Chandigarh on 15th April from different parts of India.
* On 16th April they will proceed for Anandpur Sahib.
* Enroute Yatris will pay homage to Pandit Kripa Ram Dutt at Chamkaur Sahib, the place where the Pandit leader was martyred while fighting Mughal army in 1704 A. D.
* Yatris will carry holy water of River Vitasta to Anandpur Sahib.
* A historic painting on the event of martyrdom of Guru Tegh Bahadur and role of Pandit Kripa Ram Dutt, leader of Kashmiri Pandit delegation to Guru ji will be released and presented to Anandpur Sahib Gurudwara.
* Ardas (plaint) engraved on a stone memento especially brought from Kashmir will be installed at Anandpur Sahib.
* Audio cassette of Shabad Kirtan composed and sung by famed artists of Kashmir will be released on the occasion.

FOR MORE DETAILS CONTACT :

1. Programme Co-ordinator, 5520-1, Category II,
   Modern Housing Complex, Manimajra,
   Chadigarh 160 101. Tel. 0172-553384
2. Panun Kashmir Secretariat,
   Care Raman and Pawan Steel Works,
   Premnagar, New Plots,
   Jammu 180 005. Tel. 48373.

(DONATE GENEROUSLY TO MAKE YATRA A SUCCESS)

कश्यप समाचार

(कश्मीरी पंडित सभा, जम्मू की मुख्य पत्रिका)

वर्ष : 6 सं० : 3 मार्च 1995

हिंदी भाग

कश्मीरी भाग

COVER PHOTOGRAPH
(Courtesy Inder Mohan Tickoo)

विज्ञापन-दर

विवाह संबंधी (40 शब्द)	रु० 60/-
,, (हर अतिरिक्त शब्द)	रु० 2/-
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From the President's Desk

(अध्यक्ष की ओर से)

My dear brothers and sisters,

Namaskar, Peace, Prosperity and Long Life.

The K. P. community is braving the storm unleashed by the theofasicist Islamic militants backed by I.S.I. of Pakistan for last five years alone. The secular Indian is more concerned about the rights of murderers, terrorists and traitors and has no sympathy whatsoever for the rights of oppressed minorities of Kashmir. This has further aggrevated the problems of displaced Kashmiri Pandit community in all spheres of life. Our children are suffering for lack of proper environment, student for education, unemployed for jobs, employees for work, housewife for home. The sufferings are both physical as well as mental.

Slowly and steadily we may be able to overcome this onslaught and regain our position. However what is intruding my mind and what is being felt by community intellegentia is fall in social and ethical standards. Although Kashmiri Pandits have withstood the worst periods heriocally and trumphed victoriously yet they never lost character. Health and wealth can be restored but not character. Scores of people are approaching me in Sabha to settle their social problems. These problems are mainly concerning about ill-treatment of daughter-in-law. Rate of Divorce is also increasing due to this. I forewarn the society that we will be heading for a catastrophe if we don't give respect to our daughter-in-law. Our daughters are brought up like our sons and given a healthy atmosphere for growth. Their adjustment in new envirous after marriage requires considerable help from members of the in-laws family. Otherwise the social fabric will break and Kashmiriat lost for ever. Let all of us strive hard to make our home envirous peaceful.

TRILOKI NATH KHOSA

सम्पादकीय

कश्मीरी (पण्डित) कौन हैं ?

कश्मीरी पण्डित की पहचान क्या है ?

—वे, जो कश्मीरी बोलते हैं ?

—वे, जो कश्मीरी नहीं बोलते पर जिनके पूर्वज कश्मीरी बोलते थे ?

—वे, जो जाने माने कश्मीरी परिवारों (जैसे कौल, दर, पंडित, रैना आदि-अदि) से सम्बन्ध रखते हैं ?

—वे, जिन्होंने अपने पारिवारिक नाम बदल कर स्थानीय (जहां वे इस समय प्रवासी का जीवन बिता रहे हैं) नाम अपनाए हैं या अपने नामों में फेरबदल करके उनका अरुचिकर रूप बदल दिया है ?

एक आकलन के अनुसार इस समय देश-विदेश में करीब सात लाख कश्मीरी पंडित रह रहे हैं। इनमें से केवल तीन लाख के करीब जम्मू कश्मीर प्रदेश में हैं, जिनमें से पांच हज़ार के लगभग अभी भी कश्मीर में रह रहे हैं।

कश्मीर की समस्या के साथ चूंकि वहां से निष्कासित पंडितों के पुनर्वास की समस्या भी जुड़ी हुई है, इसलिए समाधान ढूंढते हुए यह प्रश्न भी चाहे अनचाहे उठता ही है कि जो आज से सदियों पहले चाहे धर्मांधता के नतीजे के तौर पर, चाहे रोज़गार की तलाश में कश्मीर से दूर हैं, कश्मीर का कोई भी हल ढूंढते समय उन्हें भी पूछा जाना चाहिये। भले ही वे सब इसी क्षण वापिस कश्मीर जाकर पहले की तरह बसना न चाहें, पर कश्मीर पर उनका अधिकार अक्षुण्ण है और कश्मीर समस्या का वे भी एक पहलू है। आज़ादी के बाद से आज तक कई बार इस समस्या को केवल भारतीय सत्ताधारी दल और कश्मीर के सत्ताधारी दल की सुविधा के अनुसार हल किया गया या हल करने का दंभ किया गया।

यदि किसी और तर्क से नहीं, कम से कम इस प्रमाण से हमें यह समझना चाहिए कि कश्मीरी पंडितों की पहचान के बारे में जो प्रश्न ऊपर उठाए गए हैं उन सब का उत्तर यही है कि वे सब कश्मीरी पंडित हैं। नेहरू भी कश्मीरी पंडित थे, शकदर भी हैं, विजय सज़ावल भी हैं, समुद्री जहाज़ों के बरतानवी सम्राट् तिक्कू भी हैं, अनुपम खेर भी हैं और वर्तमान कश्मीरी भाषी पंडित तो हैं ही। वे मूल कश्मीरी रैना कौल या गुर्टू जो भले ही डोगरी-पंजाबी या मराठी-गुजराती बोलते हैं पर अपने कश्मीरी मूल पर गर्व करते हैं वे भी कश्मीरी पंडित हैं, पर जो डोगरी पंजाबी बोल कर स्वयं को उन्हीं पारिवारिक या जाति-समुद्रों में खो चुके हैं, वे बेशक कश्मीरी पंडित नहीं हैं। ऐसे लोग अपने रिश्ते-नाते गैर कश्मीरियों तथा समभाषी परिवारों के साथ जोड़ते हैं।

भाषा तथा रिश्ते-नाते—ये दो कसौटियां हैं जिन से वस्तुत: किसी भी प्रजातीय (एथेनिक) समूह को पहचाना जाता है। कश्मीरी पंडित वे हैं जो कश्मीर से या कश्मीरियों से उन्हीं की (अर्थात् कश्मीरी) भाषा से जुड़े हैं या दुर्भाग्य से अपनी भाषा चाहे छोड़ चुके हों, पर रिश्ते-नाते उन्हीं के साथ बनाए रखते हैं।

—मोतीलाल "पुष्कर"

हिन्दू-एकता के सूत्र--II

(इस लेख के प्रथम भाग में विद्वान लेखक ने हिन्दू समाज की नवचेतना पर बल देते हुए 'हिन्दू' शब्द के इतिहास और महत्ता को समझाने का प्रयत्न किया। हिन्दुओं में एकता स्थापित करने के लिए उन्होंने पहला महत्त्वपूर्ण सूत्र बताया—"भारत भक्ति" का। अब आगे पढ़ें)

(2) वेदों पर आस्था

वेद भारतीयों की अनन्त ज्ञान राशि का नाम है। यह ऋषि प्रदत्त ईश्वरीय नाम है जो हमें सृष्टि के आदिकाल में 'वाक्' रूप में प्राप्त हुआ है। वेद हमारी संस्कृति का स्रोत है। हमें वेदों के प्रति सच्ची आस्था रखनी चाहिए। स्वामी दयानन्द जी ने हमें इसी से प्रेरणा लेने की सुशिक्षा प्रदान की है। विवेकानन्द जी ने अपने एक भाषण में व्याख्या की है कि भारत के जितने धर्मग्रंथ और पन्थ हैं वे केवल वेदों की ही व्याख्या हैं। आधार केवल वेद है। राहुल जी ने भगवान बुद्ध के जीवन परिचय में लिखा है कि बुद्ध वैदिक यज्ञों के विरुद्ध नहीं थे, वे हिंसा से प्रेरित धार्मिक कृत्यों के विरुद्ध थे। गुरु नानक देव जी ने यह बात जपजी में अंकित की है कि "जुग सच, जुगादि सच, है भी सच नानक होसी भी सच" यानी जो कल्प आदि के रूप में चार युगों की गणना वेदों में दी गई है उसे श्री गुरु जी ने सत्य कहा है और वेदों की प्रतिष्ठा की है। गुरु ग्रंथ साहब उपनिषदों की सरल व्याख्या है। यह आध्यात्मिक रहस्य का सार ग्रन्थ है। तथ्य यह है कि आज तक किसी महानुभाव ने वेदों का विरोध नहीं किया है। हम वैदिक हैं। यज्ञ यज्ञादि संस्कृति के अनुमता है। हमने जीवन में यज्ञ को प्रधानता दी है। इसी वेद का आध्यात्मिक सार श्री गीता है जो हिन्दू मात्र के लिए सर्वमान्य ग्रंथ है, जो सारे उपनिषदों का सार है। संस्कृत हम सीखें यह नितांत आवश्यक है।

(3) ॐ की महिमा

हमारे पन्थोपपन्थो का ईश्वरीय चिह्न है 'ॐ'। हमारा हर अनुष्ठान इस चिह्न के उल्लेख एवं उच्चार के साथ प्रारम्भ होता है। ॐ वेद का मूल है। कश्मीर के हिन्दू प्रत्येक धार्मिक अनुष्ठान को निम्नांकित श्लोक से प्रारम्भ करते हैं। "ॐ कारो यस्य मूलं" यानी जिस वेद वृक्ष का मूल ॐ है वही हमें सिद्धि दे।

बौद्ध धर्म में भगवान् बुद्ध का स्मरण "ॐ मनिपदमनेहुं" इस मन्त्र से होता है। सिक्ख पंथ का मूल मन्त्र से "एक ओंकार सतनाम कर्तापुरुख निर्मल निर्वैर अजानि समग्र गुप्त प्रसादि" इसमें ॐ को ही ईश्वर रूप माना गया है। इसी प्रकार श्रीगीता में आया है – ॐ इत्येकाक्षरं ब्रह्म"। ॐ ब्रह्म का नाम है। ॐ ही ब्रह्म है। हम ॐ का प्रयोग अपने लैटर पैडों, दीवाली वधाई कार्डों, विवाहादि निमंत्रण-पत्रों, स्वागत द्वारों, मंठमंदिर, गुरुद्वारों के शिखरों पर, गोपुरों पर, गृह के प्रवेशद्वार पर अंकित करें। जितना सम्भव हो हम ईश्वरीय रूप को इस्तेमाल करके हिन्दुत्व की एकता का प्रमाण दें। इस प्रकार हिन्दुत्व को प्रचारित करें। ॐ मन्त्र प्रदान कर हम पिछड़ों को गले लगायें।

(4) सहिष्णुता

सहिष्णुता का व्यवहार हिन्दुत्व का विलक्षण अद्भुत जीवन जीने का ढंग है। देखिये आज सारा विश्व असहिष्णुता के कारण व्याकुल है। मानव की स्थिति हिंसक जीवों के समान हो गई है। सारा मानव समाज आज मोमिन और काफिर ही देन और पूरिटैन, शोषित और समृद्ध इस रूप में विभक्त

हुआ है। कोई किसी दूसरी जाति को सुखी देखना नहीं चाहता। क्या कोई अन्य कारण ढूंढने की आवश्यकता है कि कश्मीरी पंडित बिरादरी को क्योंकर अपनी जन्मभूमि से खदेड़ दिया गया। यही असहिष्णुता है। इसके उदाहरण हमें पाकिस्तान, बंगलादेश, अफगानिस्तान आदि-आदि में मिल सकते हैं। पारसी, यहूदी, तिब्बती अपने देशों से निकाल दिए गए और यहां शरणार्थी बनकर सुख से जीवन जी रहे हैं, दुनिया के सारे देशों से यहूदी अपना देश इसराइल वापिस गये किन्तु भारत से एक भी नहीं गया। इसी का दूसरा पहलू है समन्वय।

(5) समन्वय

जितने भी सम्प्रदाय भारत में जन्मे हैं उनमें कोई परस्पर वैर-विरोध नहीं। उन्हें हम मानव उत्थान के लिए संमार्ग गिनकर श्रद्धा से एवं समादर से देखते हैं। इसी बात को गीता जी में कहा गया है :—

"जो जिस सुदंग से मेरी आराधना करता है मैं उसे उसी रूप में स्वीकार करता हूं। संसार के सारे मनुष्य मेरे ही रास्ते पर चलते हैं। हमें उदार दृष्टि-कोण अपनाना चाहिए।

इसी सहिष्णुता एवं समन्वय के भाव को स्वामी जी ने शिकागो धर्म महासभा (1893) में महिम्न-स्तोत्र के एक श्लोक का उदाहरण देते हुए समझाया। श्लोक का सार है कि जिस प्रकार संसार की सारी नदियां सागर की तरफ बढ़ती हैं उसी प्रकार सारे पन्थ और ग्रन्थ एक अद्वितीय प्रभु के साक्षात्कार पाने के ही माध्यम हैं। इसी बात को वेद ने इस प्रकार कहा है :—

"एकं सद् विप्रा: बहुधा वदन्ति" यानी प्रभु एक है सन्त जन उसे भिन्न-भिन्न नामों से स्मरण करते हैं। यह भारतीय पन्थों की समन्वय भावना विश्व के किसी भी देश और समाज में उपलब्ध नहीं। गीता कहती है :—

प्रभुभक्त वह है जो ईर्ष्या से दूर, सब का मित्र तथा दयालु है। चाहे वैदिक हो, बौद्ध हो, जैन हो, सिक्ख हो सब प्रभु के बन्दे हैं। ग्रन्थ साहिब में लिखा है :—

"सब का भला सर्बत का भला"

यानी सर्वे भवन्तु सुखिन:।

अभिनव गुप्ताचार्य ने इसी बात को इस श्लोक में गाया है:—

"विष्णो: भागवता: भगाश्च सवितु: शंभो: जटा-भस्मिनो।

मातृणां अथ मातृमंडलविदो विशस्तथा ब्रह्मण:

शाक्या: सत्वहिनस्य बुद्धवणुषो नग्ना स्तथै वार्हतो।

यो यै: देव अपास्यते स्वविधिना तैस्तस्य कार्या क्रिया॥

(मालिनी वार्तिक 320 पृष्ठ)

ललेश्वरी ने इसी भाव को यह कह कर पुष्ट किया है :—

"बुद्ध वा जिन वा हर वा हरि वा"

यानी किसी महादेव की पूजा की जाये कोई वैर विरोध नहीं। इसमें मंगल ही मंगल है। जाति-भेद तथा वर्गभेद की हम तिलांजलि दे दें। निज-संप्रदाय में विश्वास रखें, सांप्रदायिकता में नहीं।

(6) आचार पर बल

बाह्य जगत को संवारने के साथ-साथ अन्तर को संवारे। शील ही मनुष्य को महिमाशाली बनाता है। बाह्याडंबर को त्याग कर आत्मबल की कृपा का प्रसाद प्राप्त करने के लिए हम तत्पर रहें। इसके लिए सत्य का सहारा लेना चाहिए। सत्य ही नारायण है। हमारा व्यवहार दूसरों के साथ, अपनों के साथ धर्म पर, सदाचार पर आधारित हो। हमें धृति से काम लेना चाहिये। आचार ही श्रेष्ठ धर्म है। हमारे कारण संसार के जीवों को सुख प्राप्त हो। उनके कष्ट कम हों तो हम हिंदुत्व के निकट अपने

आप को पाएंगे। कश्मीर के एक योगीराज ने प्रभु से वर मांगा है, मुझे शक्ति दो कि मैं कष्ट मिटा दूं।

(7) मातृशक्ति का सम्मान

व्यास जी ने कहा है, मां धरती मां से भी बड़ी है। यह बात हिन्दुत्व का प्राण है। हम संसार को मां के विभिन्न रूपों का ही स्वरूप मानते हैं। जगत जननी की महिमा गाते हुए शंकराचार्य जी ने गाया है :—

"कुपुत्रो जायेत क्व चिदपि कुमाता न भवती"। पुत्र कुपुत्र हो सकता है, मां कुमाता नहीं हो सकती है। जितना हमसे हो मातृशक्ति आंकने का, उसकी महिमा के गीत गाने का प्रयास करें। हमारी पारिवारिक व्यवस्था, स्थिरता का प्रमाण है। हमारे महानुभावों ने नारी की महानता को कभी विस्मृत नहीं किया। हमारे समाज पर मुगलकाल में कुछ कुप्रभाव पड़ें, तो कबीरदास जी जैसे महान् सन्त ने भी ऐसे कुशब्द कहे जो असहनीय हैं—

"नारी की छाया परत अन्धा होत भुजंग"
उन की क्या गति होत है जो नित नारी संग"

हमें उस वातावरण को जन्म देने से दूर रहना चाहिए, जिसमें "तसलीमा नसरीन" के रूप में बगावत जन्म लेती है। हम स्थिरता के धनी हैं अस्थिरता के नहीं। हम दांपत्य जीवन को सुखी रखें। हम पाप से दूर रहें।

(8) अहिंसा

अन्त में एक अद्भुत सूत्र अहिंसा। "अहिंसा परमो धर्म:" न भूलें। आज के विकृत युग में चारों तरफ नवीन अस्त्रों की होड़ लगी है। विश्व विनाश का सामान एकत्रित कर रहा है। हम अहिंसा की पुष्टि करें। हमारे गुरुवरों ने हमें अहिंसा की सीख दी है। जिसे हिन्दुत्व की आत्मा कहा जा सकता है। इस परम औषधि, इस पंचामृत को अपनाये, ग्रहण करें और शांति के जिए वातावरण का निर्माण करें।

"हिंसया दूयते चित्तं स वै हिन्दुरिति स्मृत:।"
हिंदु वह है जिस का मन हिंसा से परहेज करता है, जो हिंसा से दु:खी होता है।

हम हिन्दू बनकर जियें। हिन्दुत्व को ओजस्वी और वर्चस्वी बनाने के काम आयें यही परमेश्वर से प्रार्थना है। हम कामधेनु की रक्षा तथा सेवा के रूप में अहिंसा को अपनायें।

ॐ शान्ति, शान्ति, शान्ति

●

अहिंसा और धर्म

धर्म के दस लक्षण बताए जाते हैं—अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य, अपैशुनता, लज्जा, निष्कपटता, शौच, संतोष, दया/क्षमा एवं धैर्य। इन में 'अहिंसा' धर्म का पहला एवं आवश्यक लक्षण है। बिना धर्म के अर्थशास्त्र, अर्थशास्त्र न होकर अनर्थशास्त्र हो जाएगा। इसका विस्तृत विवेचन अर्थशास्त्र के उपादान के विश्लेषण के समय करना उचित रहेगा। पर इससे पूर्व आधारभूत 'अहिंसा' को समझना आवश्यक है। कुछ लोग शारीरिक हानि न होने को अहिंसा कहते हैं; कुछ लोग मन को दुख न पहुंचाने को 'अहिंसा' समझते हैं। इस संबंध में सनातन, बौद्ध एवं जैन मत एक नहीं है...एक शब्द होता है 'श्रेय' दूसरा 'प्रेय'। ..व्यक्ति का हित या श्रेय ही अहिंसा का आधार है।

--'अणुव्रत' (1/95) से साभार

—अग्निशेखर

इस महाविपदा में

बंद हैं खिड़कियां सहस्रमुखी कविताओं की
चुप हैं शब्द अपनी-अपनी सीपियों में
हमारी लहूलुहान दस्तकें नहीं हैं मानवेतर
कि घबरा कर दूर भागते हो तुम
अपने ही सरोकारों से

ओ हिन्दी जगत के अधिकांश कवियो !
मेरे मित्रो,
तुम नहीं थे कोई "रिलीफ कमिश्नर"
कि देना पड़ रहा है हमें तुम्हारी कविताओं में
थोड़ी-सी शरण पाने के लिए आवेदन-पत्र
एक सम्पूर्ण लुटी पिटी विस्थापित जाति के घाव
बसना चाहते हैं तुम्हारे संवेदन के घर में कहीं

उन्हें जबकि जलावतनी में यहाँ
नहीं मिल रहा एक चीथड़ा तम्बू भी
बिना लस्तपस्त होने के
वे तलाशते हुए कहाँ फिरेंगे
खानाबदोशों की तरह
सांस लेने की जगह
मेरे भारत महान में

कहां सुरक्षित रहेंगी इस धूप और पानी में
सैंकड़ों गठरियों में बंधी
अभिनव गुप्त और कल्हण की पांडुलिपियां
ललद्यद और नादिम की कविताएं

इस महाविपदा में तुम नहीं रहे हमारे साथ
जैसे तुम थे ही नहीं यहां इन दिनों।

ooo

(26—12—1990)

—केवल गोस्वामी

सिर्फ प्रार्थना मत करो

सिर्फ प्रार्थना मत करो
माटी मिले लोगों के लिए
आंसुओं की अंजुली काफी नहीं
अखबारों में शोक प्रस्ताव,
सपना हुए स्वर्ग के लिए
खिल उठे लाल गुलाब की मानिंद कश्मीर

एक बार फिर
इरादों के पवित्र झरनों में
नहा उठे पूरा प्रदेश।
संगीनों का भयानक शोर
बिंध गया है
दिलों की गहराइयों तक
गहन अन्धकार लील नहीं सकता
सपनों को
हमारा तुम्हारा उनका भविष्य

एक बार फिर
पूरी ताकत से उठो
उठो दोस्त क़दम-ब-क़दम
क़तरा-क़तरा ज़िन्दगी
फिर लौटाओ
कश्मीर के बुझे दिलों में
फिर जलाओ ज़िन्दगी की मशाल
इतिहास के मिल पन्नों पर
सूखे आंसुओं को
दो एक परिभाषा
कि उम्मीद आए भले ही धीरे-धीरे
ज़ख्मी पांवों से
ज़िन्दगी को हारने न दो।

कश्मीर !
तुम्हारे आंसुओं में शामिल हैं
उन सब के आंसू
जिनके दिलों में
ज़िंदा है इनसानियत !
इनसानियत
जो सजल नेत्रों से प्रतीक्षारत है
तुम्हारे घरों में
किलकारियां सुनने के लिए
सुनने के लिए
रबाब पर कोई मीठी धुन
धुन के पक्के रहना कश्मीर
धुन के पक्के रहना !

०००

(कल्चरल एकेडेमी जम्मू से साभार)

—अर्जुन देव मजबूर,
राजनाथ भट्ट

कश्मीरी भाषा का सरल लिपीकरण

कश्मीरी भाषा को लिपिबद्ध करने के अनेक प्रयास हो चुके हैं। मध्यकाल में प्रचलित शारदा लिपि अब केवल हिन्दुओं के उस वर्ग तक सीमित है जो धार्मिक कर्मकांड से जुड़े हैं। वे इस लिपि में जन्मपत्री और कुण्डलियां इत्यादि लिखते हैं। बीसवीं शताब्दी में उर्दू, देवनागरी तथा रोमन लिपियों का प्रयोग होता आ रहा है। परन्तु प्रत्येक प्रयास में किसी न किसी स्तर पर कमी या जटिलता का अनुभव किया जा रहा है। प्रस्तुत लेख में भाषिक दृष्टि से देवनागरी लिपि को कश्मीरी भाषा के लिए उपयुक्त बनाने की चेष्टा की गई है।

कश्मीरी भाषा को लिपिबद्ध करने के लिए पन्द्रह स्वराक्षर उनतीस व्यंजनाक्षर तथा एक तालव्य चिह्न की आवश्यकता है। देवनागरी लिपि को आधार बनाने में कई लाभ हैं। उदाहरणार्थ, टाइप (टंकन) की व्यवस्था, कम्प्यूटर का उपयोग तथा सर्वसाधारण पाठकों का इस भाषा को आसानी से पढ़ सकना। देवनागरी भारत में सर्वाधिक प्रचलित लिपि है। इस प्रकार पाठक को कुछ नया सीखने या सिखाने की आवश्यकता भी नहीं पड़ेगी। इसके अतिरिक्त प्रस्तुत वर्णमाला में उपयुक्त सभी अक्षर छापाखानों में उपलब्ध हैं।

वर्ण माला

स्वराक्षर

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व्यंजनाक्षर

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तालव्यीकरण :— ∧

उपरोक्त वर्णमाला में प्रयुक्त अक्षरों का ध्वनिक मूल्य इस प्रकार है :—

	स्वराक्षर	मात्रा	ध्वनिक मूल्य तथा उदाहरण
1.	अ	—	अस, अम्बर
2.	आ	ा	आम, आलथ
3.	इ	ि	इम्तिहान, इन्तिहा
4.	ई	ी	ईरी पीरी
5.	उ	ु	कुल, तुल, सुल
6.	ऊ	ू	कूर, पूर, ज़ूर
7.	/ ए	/ —	/ / / ख, च, प
8.	ए	े	रेल, तेल, मेल
9.	/ आ	/ ा	/ / दाद, खाख
10.	ओ	ो	खोर, तोर, योर
11.	ऑ	ॉ	दॉद, बॉद
12.	अ’	,	म’ट, ब’र
13.	अ”	,,	ग”र, च”र
14.	अ —	—	कर, तर — —
15.	अ =	=	तर, कर = =

व्यंजनाक्षरों का शब्द प्रयोग

1.	क	कार, कथ
2.	ख	खुर, खल
3.	ग	गुर, ग’र

4. च चाल, चौन

5. छ छल, रछ

6. ज जल, जवान

7. ন च''ন, त''ন

8. च़ च़ल, च़ाख

9. छ़ छ़ल, रछ़

10. ट टोठ, टेंठ

11. ठ ठूल, ठग

12. ड डल, डुल

13. त तालव, तार

14. थ थाल, थान

15. द दान, दवाथ

16. न नस, न'र

17. प पीताम्बर, पुलहोर

18. फ फल, फाल

19. ब बस, नज़र

20. म मोल, म''ज

21. य योर, येर

22. र राम, रस

23. ल लोल, लाल, लार

24. व व''र, वसुन

25. श शकर, शाल

26. स समंदर, सरकार

27. ह हवाह, हथ

28. ज़ ज़'मीन, ज़लुर

29. ड़ खाँड़, गाँड़

तालव्यीकरण चिन्ह

^ ^ न'र, न''र, मओन, क''क, टआक (सिलक)

ए तथा आ हिन्दी के ए तथा ओ स्वरों के ह्रस्व रूप हैं। आॅ ह्रस्व स्वर है तथा आ से भिन्न है। इसका दीर्घ रूप कश्मीरी में प्रयुक्त नहीं है। आ व आॅ का अन्तर निम्न शब्दों में मिलता है।

शब्द	हिन्दी अर्थ
दाद	जल गया
गार	बनाया
दाॅद	दूध
गाॅर	गुरु

ह्रस्व अ' तथा दीर्घ अ'' हिन्दी भाषा में उपलब्ध नही है। इसी प्रकार ह्रस्व अ तथा दीर्घ अ भी हिन्दी भाषा में उपलब्ध नहीं हैं। इनका आपसी अन्तर निम्न शब्दों में पता चलता है।

शब्द	हिन्दी अर्थ
च'र	चिड़िया
चर	मुंह से कुछ बात निकलना
त'र	पार कर गई
तर	कतरन
त''र...............	पार कराई
तर.........	ठंड

व्यंजनाक्षरों में च़ तथा छ़ ही ऐसी ध्वनियां हैं जो हिन्दी में उपलब्ध नहीं। तालव्यीकरण कश्मीरी की एक विशेष प्रक्रिया है जिसमें व्यंजनों के उच्चारण में 'य्' जुड़ जाता है तथा व्यंजनों के दो रूप उपलब्ध हो जाते हैं। उदाहरणार्थ :—

शब्द	हिन्दी अर्थ
न'र	भुजा
^ न'र	कमीज़ के बाज़ू
क'र	कर दी
^ क'र	कढ़े

इस प्रकार तालव्यीकरण चिन्ह का इस भाषा के लिपिकरण में विशेष महत्त्व है। हमें आशा है कि थोड़े ही समय की अवधि में इस लिपि के प्रयोग से कश्मीरी भाषा की वर्त्तनी (Orthograpby) एक स्थाई रूप ले पाएगी तथा इस भाषा में लिखने वाले सभी साहित्यकार, पाठकगण तथा अन्य बुद्धिजीवी इस लिपि का सहज ही उपयोग करने लग जाएंगे।

अर्जुनदेव मजबूर
H.N—207, ward—12
उधमपुर—182101 (जम्मू-कश्मीर)
राजनाथ भट्ट
रीडर, भाषिकी विभाग,
कुरुक्षेत्र विश्वविद्यालय, कुरुक्षेत्र—132119

●

कश्यप समाचार में कश्मीर के साहित्य, जनजीवन और संस्कृति से संबंधित लेखों का स्वागत किया जाता है। अपने लेख साफ तथा सुंदर अक्षरों में कागज़ के एक ही तरफ लिखकर भेजें।

पुरुषार्थ

भारतीय संस्कृति चार पुरुषार्थों पर टिकी हुई है—धर्म, अर्थ काम और मोक्ष। मनुष्य के लिए चारों पुरुषार्थ अनिवार्य बताए गए हैं। इनमें से एक भी न रहने से बाकी तीन बेमानी रह जाते हैं। बिना धर्म के कमाया गया अर्थ लोभ में परिवर्तित हो जाता है। बिना धर्म के भोगा गया 'काम' वासना कहलाएगा और भोगने वाले को व्यभिचारी बना देगा।

—'अणुव्रत' (1/95) से साभार

—सरला कौल

'विच्छेद के क्षण'

वह असीम अन्तराल
वह गीले क्षणों की अनुभूति
क्या मेरे क्षणों को
बांधने में समर्थ होगी
चाहा था, अपने अपरिचित
अनात्मीय क्षणों को पुनः
पुनर्जीवित कर लूं
पर संक्षिप्त सा अन्तराल
औपचारिकता का यह पर्दा
एक क्षण में
सारी आकांक्षाओं को विछिन्न कर गया।
आई थी, अपने सम्बन्धों को
पुनः सीमाओं के गठबन्धन में बांधने
स्नेह के आवर्त्त में
अपने चिर परिचित
शून्य को समाप्त करने
पर अकस्मात संवेदना भंग हुई और मैं
पुनः अपरिचित अप्रमाणिक सिद्ध हुई। ०००

(म० आ० म० कालेज जम्मू)

कश्मीरी पंडित सभा अंबफला के पास निर्माण कार्यों का एक बड़ा कार्यक्रम है। इस में दुकानों की एक पंक्ति तथा झंझघर प्रमुख हैं। बिरादरी के सदस्यों से इस कार्य के लिए अंशदान देने की प्रार्थना की जाती है। वे स्वयं आकर इन निर्माण-कार्यों का निरीक्षण कर सकते हैं।

सभा प्रतिमास निराश्रित विधवाओं तथा विपन्न व्यक्तियों की आर्थिक सहायता करती है। इस शुभ काम के लिए हमेशा अधिक से अधिक धन की आवश्यकता रहती है। दयालु दानवीरों के नाम, यदि वे चाहे तो, इस पत्रिका में भी प्रकाशित किए जाते हैं। आशा है कि दानवीर सज्जन हमारी सहायता करके हमें जरूरतमंदों की और अधिक सेवा करने का हौंसला देते रहेंगे।

दिल्ली में कश्मीर

हाल ही में दिल्ली जाने का इत्तिफ़ाक हुआ। कई नए पुराने दोस्तों से मुलाकात हुई और कई तरह के विचार इंप्रेशेन प्राप्त किए—कश्मीर के बारे में। यद्यपि अब भी व्यक्तिगत दुखों को झेलते या उन से हताश हुए लोग मिले पर उनकी बात चीत की ध्वनि बदली सी लगी। एक विवाह उत्सव में "कश्मीर सेंटिनल" की प्रतियों को बांटा गया जिससे बहुत से लोगों ने पहली बार इस पत्रिका के बारे में सुना तथा "पनुन कश्मीर" की राजनीतिक विचारधारा के बारे में जिज्ञासा व्यक्त की। एक बड़े प्रतिष्ठित तथा प्रभावशाली सज्जन ने सेंटिनल में छपी एक टिप्पणी पर अपनी तीक्ष्ण प्रतिक्रिया प्रकट की और एक बहस चलाने की बात भी की। इस सब से लगा कि आजकल कश्मीर के बारे में कोई भी उल्लेख अनसुना या अनदेखा नहीं जाता। एक कश्मीरी नाटक के रिहर्सल में जाकर यह पता चला कि हमारे लेखक और कलाकार किस तरह विस्थापन के दंश से पीड़ित हैं और यही पीड़ा उनके लेखन और अभिनय कर्म में भी छाई हुई है। एक पुराने (बंबई वासी) विस्थापित सज्जन यह जानने को उत्सुक थे कि लेखक क्या लिख रहे हैं। एक और सज्जन विस्मित थे कि कश्मीर की पीड़ा को छोड़ कर कुछ और क्यों नहीं लिखा जा रहा। मेंहदीरात के एक समारोह में एक आमन्त्रित संबंधी तो "कत्यू छुख नुंदबाने, वलो माशोक म्याने" गवाकर गायक मंडली को मालामाल करने पर आमादा थे, क्योंकि 'वलो' पुकार कर वे (शायद) खोए हुए कश्मीर को वापिस बुलाने का संतोष पा रहे थे। बच्चे, जवान, नवयौवनाएं, सरकारी, अर्द्धसरकारी संस्थाओं में या अनिवासी भारतीयों की फर्मों में नौकरी करने वाले युवक युवतियां· वे सब जिन की बुद्धि और प्रगतिशील तौर तरीकों को देखकर मन में अपनी बरादरी के उज्ज्वल भविष्य की आशा जगती है—और जो अंगरेज़ी बोलचाल संस्कृति सब की सफल नक़ल करते दिखे—सब के सब मेंहदीरात की छकरी और रो'व पर झूम उठे नाच उठे और कश्मीरी के इस पारंपरिक सहगान के इन बोलों पर थिरक उठे--"अज़ हय असनुक दो'ह, अज़ हय गिंदनुक दो'ह; असुना करवो गुलो, निंदुना करवो गुलो !!" एक बारगी उन सबके भीतर शुद्ध और मूलभूत कश्मीरियत प्रकट हो गई और उनका वास्तविक ज़मीनी संबंध उजागर हो गया। मन ब ग़ बाग़ हो गया। कितना अच्छा होता यदि हमारे भावी नागरिक प्रगतिशील, उदारचित्त, परिश्रमी होने के साथ-साथ अपनी मातृभाषा को भूल न डालते और इस तरह अपने सांस्कृतिक संबंधों को और ज़्यादा "एँनज्वाय" करते। शायद अभी भी समय है कि हम बच्चों को कश्मीरी भाषा सिखलाना शुरू करें और कम से कम घर में इसी भाषा का प्रयोग करें। अब तो यह नागरी में भी लिखी जा रही है। कुछ पत्रिकाओं में कश्मीरी के अलग भाग भी होते हैं।

दिल्ली में ही कुछ कश्मीरी लेखकों (साहित्य अकादमी की एक कार्यशाला में) से भेंट हुई कश्मीर से आए इन सज्जनों में से एक तो कश्मीरी संस्कृति तथा "वास्तविक इस्लाम धर्म के घातक" उग्रवादियों की करतूत की निंदा करते रहे। एक और ने कहा कि "आतंकवाद तो वस्तुत: दिल्ली में पल बढ़ रहा है क्योंकि यहीं की सरकारी कोठियों में उग्रवादी रहकर योजनाएं बनाते हैं। कश्मीर के आतंकवाद का केंद्र तो दिल्ली है, बेचारे पाकिस्तान को व्यर्थ दोषी ठहराया जा रहा है।" शायद सच कहा उन्होंने। जब दिल्ली स्वागत करेगी, आश्रय देगी तो 'बेचारे पाकिस्तान' को आना ही पड़ेगा।

—रलश०

लिपि के बारे में

पत्र से संलग्न एक लेख का संक्षेप आपको भेज रहा हूं। सम्पूर्ण लेख श्री मोती लाल साकी द्वारा कश्यप को भेजा था। जाने उसने उन्हें दिया या नहीं। यदि न दिया हो तो आप यह लेख ही उन्हें देकर प्रकाशित करवाने का कष्ट करें। अपनी राय अवश्य लिखें।

मेरे साथ कुरुक्षेत्र के एक भाषाविद् प्रो० राजनाथ भट्ट पी० एच० डी० ने कश्मीरी लिखने के लिए एक सरल लिपि प्रस्तुत की है। इसके लिए जो चिन्ह दिये गये हैं, वे सभी छापाखानों में मौजूद है और इसे सीखने में कोई कठिनाई न होगी।

आपको यह जान कर खुशी होगी कि मेरे साथ कुछ मित्र उधमपुर में यह लिपि कश्मीरी पंडितों को सिखाने का अभियान शीघ्र ही चलाने जा रहे हैं। आशा है कि आपकी सहायता से यह कार्य फलीभूत होगा।

शुभचिन्तक

अर्जुन देव मजबूर

(संपूर्ण तथा मूल लेख ही इस अंक में दिया गया है। कश्मीरी लिपि सिखाने का अभियान शुरू करने का काम शुभ है पर हमारी राय में जब तक इस समय प्रचलित करीब आध दर्जन तरह की लिपियों में सर्वसम्मत एकता स्थापित न हो, ऐसा उपक्रम शायद बहुत लाभकारी न हो—संपादक)

रूपाभवानी

'कश्यप समाचार' की चर्चा सुन रखी थी, आज अंक भी मिल गया। मुख पृष्ठ पर श्रीमाता का नयनाभिराम चित्र देखकर अतीव प्रसन्नता हुई। अंक में श्रीमाता रूपभवानी के जीवन/काव्य पर एक लेख भी दे देते तो अच्छा रहता।

हिंदी-कश्मीरी भाग से जुड़े अन्य संपादक बंधुओं तक मेरी नमस्ते पहुंचा दें।

—डॉ० शिबकृष्ण रैणा

2/537 अरावली विहार, अलवर, राजस्थान।

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कश्यप समाचार (का'शुर बोग)

का'शुर परनुक लेखनुक त'रीकु'

का'शिरि आवाज़ु'

1. स्वर :

   अ'=च'र, म्य'च। आ'=आ'र, नसा, चा'र। उ'=वु', च़ु', बतु' ऊ=ऊ'ठ्युम, तू'र, कू'त्य्। ए'=मे', चे', वे'ह। ओ'=ओ'ड, नो'ट। —य्=तीत्य्, म्या'न्य्, आ'द्य्। —व=न्वश, स्वच्छ, क्वस।

2. व्यंजन :

   क, ख, ग, च, च़, छ, छ़, ज, ज़, ट, ठ, त, थ, द, न, प, फ, ब, म, य, र, ल, व, श, स, ह, त्र।

3. हिंदीयिक्य् व्यंजन घ, झ, ढ, ध, भ, ण, ष, क्ष, ज्ञ करव अ'स्य् सिरिफ नावन (व्यखतीवाचक संग्यायन मंज़ इस्तिमाल) हिंदीयिक्य् अलावु' स्वर ऐ, औ ऋ ति यिथय पा'ठ्य्। मसलन, घनश्याम कृष्ण, ढाका, धनवती, नारायण, ज्ञानेश्वर।

संपादकी

लिपी हुंद सवाल

हालु'य वा'च़ असि अ'किस मे'हरबान परनवा'ल्य् सु'ज़ अख चिठ्य्। यि चिठ्य् छि अ'स्य् ब्वनु'कनि दिवान—

"कश्यप समाचार" छु दो'हु' ख्वतु' दो'हु' नवान तु' मे'या'री बनान। का'शुर परनु' खा'तरु' यूस खत त्वहि थोवमुत छ्वु' सु छुनु' परनु खा'तरु कें'ह मुश्किल। मगर अख कथ पज़ि नु' असि मशरावु'न्य्। वुन्य्किस छि जु' त्रे' रस्मि खत का'शुर लेखनु खा'तरु चलान। दिलि हु'दिस "का'शुर समाचारस" मंज़ छि अकि कु'स्मुच् लिपी इस्तिमाल सपदान, लीला किताबन मंज़ छि बदलय कु'स्मुचि लिपियि वरतावनु' यिवान। तो'ह्य छिवु' बदल कु'स्मुच् लिपी वरतावान। अमि सू'त्य् छु का'शुर लेखनस परनस "जितने मुंह उतनी बातें" हु'च् वा'श गा'मु'च़। यिछु ना मुमकिन ज़ि सा'री समहव तु' अ'क्यु'सु'य रज़ि लमहव ?

—**दीनानाथ कौल, शक्तिनगर।**

अ'स्य् छि कौल सा'बु'न्य् स्यठाह शुकुर गुज़ार ज़ि तिमव छु वड्डु' च़ु'कि सान असि यि मशवरु' द्युतमुत ज़ि असि पज़ि यकजा स'मिथ का'शरि खा'तरु' अकी लिपी हुंद कें'ह फा'सलु' करुन। यि ति छु स'ही ज़ि वुन्य्किस छि सा'न्य् लिखा'र्य् तु' सानि संस्थायि मुलकस मंज जायि जायि पनु'नि पनु'नि तरीकु' का'शुर लेखान। क'शीरि

मंज़ ति, ये'ति जन फारसी रस्मुल खत मंज़ूर सपुदमुत ओस' आस्य् वार्याह बटु' (खासकर बटनि) नागरी अछरन मंजु'य का'शुर लेखान। खासक'रिथ ओस सोन लीला अदब नागरी लिपी मंजु'य द'स्य्याब। परमानंद तु' कृष्ण जुव राज़दान सुंद कलामु' ओस बटु' गरन मंज़ अमी लिपी किन्य् वातान। मगर तति तु' ते'लि ति आ'स यहा'य वनन गा'मुच्। कु'स्मु' कु'स्मु' आसु' लिपियि प्रच्रस। सान्यव कें'चव ज़बानदानव तु' साहित्यकारव करि कूशिशि ज़ि नागरी पा'ठ्य् का'शुर लेखनस गो'छ् कुन्यर युन। तिमव दिचोव अथ लिपी अख सांइटिफिक रूप। यिमन मेज़ छे' प्रो० तोषखानी, श्री जिया लाल कौल जलाली, प्रो० पुष्प तु' श्री शंभुनाथ भट्ट 'हलीम' सु'ज़ु' कूशिशि नाव हे'नि लायख। यिमन सारिनु'य लिपियन हु'ंद्य् ग्वन दूश व्यछनावत्र नु' अ'स्य् वुन्य्किस; सिरिफ वनव अख कथ ज़ि यिमन लिपियन हु'ंदिस वरतावस मंज़ आयि कांह नतु' कांह थ्वस। द'पिव यिमु' खसु' नु' क'ह वचि पूह' पा'ठ्य्। युथुय सा'न्य् नवजवान आदुनिक बाशाविग्यानक्यन ओ'सूलन हु'ंद्य् ज़ा'न्य्कार सपदेयि तिमव को'र नव्यन त्रायन तु' सोंचन नहजन हुंद अद्यन। अमि अलावु' प्यव ज़ोरूरथ ज़ि का'शिरि खा'तरु' ति ग'छ् नागरी अछरन मंजु'य तिछ् कांह लिपी बनु'न्य् ग्वसु' कंप्यूटरस खसि हे। सान्यव कें'चव व्यदवानव क'र कंप्यूटरु' खा'तरु' अख अलग लिपी तयार ग्वसु' आम पा'ठ्य् लेखकन या परनवाल्यन ताम ति वा'च्मु' च् छनु'।

यिमु' सार्यय कूशिशि, सार्यय लिपियि बनावनु' विज़ि रूज़ यिमन व्यदवानन या प्राइवेट संस्थायन प्रसु'च हदबंदी, याने कि यिम निशानु' तिमव मुशखस क'र्य्, तिम आ'स्य तिमय यिम प्रसस निश मूजूद आ'स्य्। यिमव हे'क्य् नु' तिथ्य् निशानु' दिथ, यिम नवि सरु' कांह प्रस बनावनाविहे याने ज़ि शस्तु'र फाउंड्री मंज़ मोल्ड (mould) करनाविहे। तीच्' किताबय आसु' नु' छपान युथ प्रस या फाउंड्री वा'लिस कांह फा'यिदु' बनिहे।

परुस को'र दिलि मंज़ "विकल्प" संस्थायि हु'ंज़ि अकि क'मीटियि प्रो० 'पुष्प' सु'ंदिस सदारतस मंज़ फा'सलु' ज़ि हिंदी स्वर—निशानन तल कनि पादि रु'ख त्रा'विथ हे'कि तिमन का'शिर्यन स्वर-निशानन हुंद रूप दिनु' यिथ। मगर अथ ति आयि यहा'य मुश्किल। पादि रु'ख आ'स नु' हिंदीक्पन तिमन मात्रायन तल प्यथ ह्यकान यिमु' अछरन तल लगान छे'। मसलन उ (ु) तु' ऊ (ू)। वे'यि ये'त्यन अछरस तल फ्यो'र छु मसलन च् छ् ज़।

"कोशुर समाचारस" मंज़ युस अर्द चं'दु'र वर्तावान छि, तथ छे' यि मुश्किल ज़ि सु छु नु' तिथ्यन का'शियंन लफ़्ज़न लगान यिम मूलु' तलु' हिंदीयिक्य् छि मगर का'शिरावनु' आमु'त्य् छि तु' यि चं'दु'र निशानु' छुख त्रोंठुय मूजूद। मसलन हिंदीयुक "चं'दु'र" छु तिम "चँदुँर" लेखान। अथ मंज़ छे' का'शिर अ' आवाज़ (च्'र, ल'र) ग्वसु' तिम च्ँर, लँर तरीकु' लेखान छि, गा'व गछ़ान।

"कश्यप समाचारस" मंज़ छि अ'स्य् अपास्ट्राफी (') इस्तिमाल क'रिथ अर्दु च्'दरु'कि खुरि निशि बचान। अमि मूजुब छु यि अ' ख्वतु' ज़्यादु' सांइटिफिक। यि को'र ग्वडन्यथु'य प्रो० पुष्प सा'बन विनोबा सु'ंदि "गीता प्रवचन" किस तर्जमस मंज़ इस्तिमाल।

बहरहाल छु यि मसलु' वुनि ति बहसु' खा'तरु' यलु'। अका'य देवनागरी लिपी ग'छ् सारिनु'य मंज़ूर आसु'न्य्. यि छि अ'स्य् ति यछ़ान। यिछे' खो'शी हु'ंज़ कथ ज़ि सा'न्य् परनवा'ल्य् छि यथ मसलस प्यठ सरान सोंचान। अ'थ्य् सिलसिलस मंज़ छि अ'स्य यथ अंकस मंज़ ति हिंदी आ'गिस मंज़ अख लेख छापान। अस्तु।

—मोतीलाल साकी

बुर्ज़'होम : अख परिचय

बुर्ज़होम छु सिरीनगरु' किस शुमाल मशरिकस मंज़ न'सीम बाग़ वति 16 तु' शालमा'र वति खास सिरीन'गरु' प्यठु' 24 कि० मी० दूर...अति प्यठु' छु डलुक सोरुय नज़ारु' साफ वोज़नु' यिवान। बुर्ज़हामिच पथ कालु'च ब'स्ती क'ड ग्वडु' डी० टेरा तु' पैटर्सनन 1982 तस मंज़ अमि वुडरि हुं'द्यव शाह पलव किन्य् बदि। मगर बाका'यिदु' खुदा'य करनु'च का'म क'र मर्कज़ी महकमय आसारि क'दीमन 1961 प्यठु' शरू ग्वसु'...ताम चलान रूज़ यथ टी० एन० खज़ांची निगरान ओस।

बुर्ज़होम छु द्वन लफ्ज़न वुर्ज़ु' तु' होमुक मुरकब। बुर्ज़ु' छु संस्कृत लफ्ज़ 'भूर्ज' तु' होम "आश्रम" लफ्ज़ु'च का'शिर सूरथ। यिथु' पा'ठ्य् छु अमि मुरकबुक माने बुर्ज़ु' माल्युन या बुर्ज़ु'च जाय मुमकिन छु ज़ि अथ जायि मा आसिहे कुनि वक्तु' अमि नावु'च कांह रे'श्य् पा'र वेतरि, नतु' मा आसिहे अथ जायि बुर्ज़ वेतरि सोंबरनु' यिवान।

बुर्ज़होम छु क'शीरि मंज़ बुनिसताम द'रियाफ सपुदमुत सोरवनि कनि का'ल्य् तहज़ीबुक ग्वडन्युक नमूनु'। यि क'दीम कनिका'ल्य् तहज़ीब छु च्वन दोरन मंज़ बा'गरनु' आमुत।

ग्वडन्युक दोर

सोरवनि कनि कालु'किस ग्वडनिकिस दोरस मंज़ आ'स्य् बुर्ज़हामिक्य् बसकीन वुडु'र्य ख'त्य्मु'त्यन वू'चि चालि द्वबन मंज़ बसान। यिम द्वब या ज़िस्य् छि तेज़ ले'तर्यव सूत्य् खननु' आमु'त्य्। खंबर्यन हुं'द्य् निशानु' छि वुनि ति लबन प्यठ मूजूद। रिहा'यिशी द्वब छि गलि तंग तु' च़कि ख'ल्य्। द्वबन हुं'ज़ बुसथ छे' लूकन हुं'दि ज़ो'रूरतु' या अयालु' मूजुब आ'समु'च। अति युस सारिवु'य ब्वतु बो'ड द्वब (ज्युस) बदि छु द्रामुत तम्युक कुतुर (व्यास)छु ग'लिस निश 2·74 तु' च़'किस निश 4·57 तु' सन्यर छुस 3·95 मीटर। द्वबु' गल्यन अं'द्य् अं'द्य् थम्ब ठा'सिथ आसु'नु'क्य् निशानु' छि हावान ज़ि द्वबन छु थंबन प्यठ पश र'टिथ बुर्ज़ु' सूत्य् छ्यदुन ओसमुत करनु' यिवान, युथ शीन या रूद अंदर वसिहे नु'। बस्ती मंज़ बुर्ज़ु'कि इस्तिमालुक पय छु तमि ददिमति बुर्ज़ु सू'त्य् ति लगान युस अथ जायि खुदायि दोरान द्राव। सन्यन द्वबन मंज़ वसनु' बापथ छि अडवो'त ताम पा'व्य् मगर ब्वनु' जायि छ्वचर न गछनु' मूजुब छु हेरि अडवती छ्यन आमुत दिनु'। टासयंन द्वबन मंज़ वसनु' बापथ छु बदल क्याहताम तरीकु' ओसमुत। मुमकिन छु ज़ि का'ठ्य् हेरि हुंद इस्तिमाल मा आसिहे सपदान ति क्याज़ि यिमन मंज़ छिनु' पा'व्य् नज़रि गछान। द्वबन मंज़ वनि कडनु' आमुत सूर चु'नि तु' कर्तरि छे' हा'विथ दिवान ज़ि यिमन मंज़ छि इनसान आ'स्य्मु'त्य् बसान।

द्वबव ह्यो'र ज़मीनि प्यठ च्वलु' आसनु' म्वखु' छु अंदाज़ु' ज़ि बुर्ज़हामिक्य् लूख छि द्वबव मंज़ु' ह्यो'र ख'सिथ ति रोज़ान आ'स्य्मु'त्य् तु' यि त'रीकु' आसु'हन तिम वंदु' वरा'य दो'यिम्यन मुना'सिब मोकन तु' वक्तन प्यठ वरतावान। द्वबन मंज़ रोज़ुन ओस दरअसल क'शीरि हुं'द्यव यिमव आदन का'ल्य् बसकीनव शदीद वंदुक मुकाबलु' करनु' बापथ पानु' नोवमुत।

द्वबव अलावु' छि बुर्ज़हामि मुरब्बा तु' मुस्ततील चालि चुकूंजल ज़मीनदोज़ कुठ्य् ति वनि आमु'त्य्। यिमव कुठ्यव मंज़ु' छु अख कुठ 7 मीटर ज्यूठ तु' 6·40 मीटर खो'ल। केंचन द्वबन मंज़ छे' कन्यन तु' केंच़न मंज़ रबि हु'ज़ु' ग्रे'टिनि तु' च्वलु'। यिम चीज़ ति छि द्वबन मंज़ लसनु' बसनुक पय दिवान।

ग्वडनिकि दोरु'क्य् लूख छि अथव सू'त्य् थुय्'मुत्य् मे'चि् बानु' आ'स्य्मु'त्य् इस्तिमाल करान। अमि' चालि हु'ंद्य् बानु' छि वुनि ति क'शीरि हुंद्यन् गामन मंज़ मुरवज। इब्तिदा'यी दोरु'क्य यिम बानु' छि अड्'ग'र्य् तु' वे'सो'म्य् तु' रंगु' किन्य् क्रु'हु'न्य् तु' गटु' व्वजु'ल्य् तु' काचरेर' सान ल्यदु'र्य् । बानन छि चो'क्य् पासु' पतजन हुंज छाप ये'मि सू'त्य् च'नवन छि लगान जि लूख छि पतजि ति इस्तिमाल आ'स्य्मु'त्य् करान ।......

ग्वडनिकि दोरु' किस मलवस छांड दिनु' पतु' छुनु' मोलूम सपुदमुत ज़ि अतिक्य् लूख क्या आ'स्य् म्वरदन करान। कबरन बेतरि हुंद पताह न लगनु' म्वखु' छु अंदाजु' जि तिम लूख छि म्वरदन ज़ालान आ'स्य्मु'त्य्। इब्तिदा'यी दोरु'क्य् यिम लूख छि गाडु' ति रटान आ'स्य्मु'त्य् ।

बुजु'हामि द्रामु'ति अ'डिजि सामानु' तलु' छु ननान ज़ि अ'ड्य्जन हु'ंद्य् अवजार तयार करनुक कसु'ब छु अति वारियाह तरकी यापतु' ओसमुत। अथि आमत्यन अ'डिज़ि अवज़ारन मंज़ छि गाडु' रटनु'क्य्, बा'ल्य्, प'ह्यदार तु' सुचुनि, आरु', ब'रिशितींय, तीरन हु'ंद्य् फख, छुरि तु' दालु' जु'ल-नु'चि रंबि बेतरि नाव हे'नि लायख। सामानु' बनावनु' बापथ छु ह्यांगन हुंद इस्तिमाल ति करनु' आमुत। अ'ड्य्जन अलावु' छु कन्यन हुंद इस्तिमाल ति अवज़ार बनावनस मंज़ सपुदमुत। खुदायि दोरान छि फशि कनि, कनि ट्वंगर्य् तु काजि वठ बेतरि ति बदि द्रामु'त्य् ।

अ'ड्य्जन हु'ंद्य् तु' त्रामु'क्य् कानि फल छि मो'हकिकन हु'ंदि अंदाजु' मूजुब बुजु'होम यातु' चीनु' प्यठ्' वा'त्य्मु'त्य् नतु, छि चीनी सामानु' वुछिथ तयार करनु' आमु'त्य् ।

दो'युम् दोर

दो'यिमिस दोरस मंज छि बुर्ज़ुहामिक्य् लूख रबु' चबारन तु' खाम सेरि पार्यन मंज़ बसान आ'स्य्मु'त्य्। यिमन बसन जायन छु गुरचि मे'चि् सू'त्य् पथु'र बा'डरिथ ओसमुत आसान। जमीनस मंज मूजूद थंब इस्तादु' करनु' क्यव द्वबव सू'त्य् छु ल'करि ता'मीरुक ति बास लगान । दो'यिमिस दोरस मंज़ छिनु' ज़मीन दूज़ द्वब तु' कुठ्य् रोज़नु' बापथ इस्तिमाल आ'स्य्मुत्य् सपदान। चिनांचि वारयाह द्वब छि अथ दोरस यंज़ पुरवनु' आमु'त्य् तु' तिमन छु रबि सू'त्य् प्यठु' लिवनु' आमुत । अमि दोरु'च अख न'व कथ छे' गुरचि (क्रालु') मे'चि् हुंद इस्तिमाल । त्रामु' तीरन हु'ंद्य् कानि फल यिम बुर्ज़हामि बदस छि आमु'त्य् तिमव तलु' छु बुर्जहामिकि तहज़ीबुक दो'यिम्यन तहज़ीबन सू'त्य् तिजारती अथु' वास आसनुक पय लगान ।

दो'यिमि दोरकि च'क्य्वारु' (layer) तलु' छु च'चि प्यठ थुरनु' आमुत व्वज़ुल रंगु' मठ द्रामुत यथ प्यठ अख ह्यांगल शकल छे' बना'विथ ।

अ'थ्य् दोरस मंज़ छे' आबा'दी हुं'दिस ह्यतस मंजु'य खास कुसमु'चि कबरु' बदि द्रामच्' यिमु' हा'विथ छे' दिवान ज़ि म्वरदु' छि आ'स्य्मु'त्य् वट्यन या आंगनन मंज़ व'डरावनु' यिवान। कबरन ओस अदु'र्य चूनि सू'त्य् लिवनु' यिवान।...कोंचव कबरव वरा'य छुनु' अक्सर कबरव मंजु' कांह सामानु' द्रामुत ।

त्रे'युम दोर

पो'त कनि कालु' पतु' छु बुरजु' हामि शाह पल (शाहयार पल) दोर जायुन लबान । अथ मंज़ छि ब'ड्य पल यादगार कन्यव रं'ग्य लागनु' आमु'त्य्। शाह पल दोरु'च खास कथ छे' से'कि मिशि व्वज़ल्यन क्रालु' बानन हुंद इस्तिमाल।...

आ'खरी दोरस मंज छे' बुजु'हा'म्य् दोरु'च सरगरमी, इब्तिदा'यी तवा'रीखी दोरस सू'त्य् वाठ ख्यवान। यि वख छु हा'रवन आसारन हु'दि बारसस यिनस ब्रों'ह पहान। अमि दोरु'क्य् रबि चबारु' छि द'र्य्याफ सपु'द्यमु'त्य् तु' यिम कतरिबानु' अथ दोरस मंज़ वर्तावस तल छि आ'स्य्मु'त्य्, तिमव मंजु' छि अकसर च'चि प्यठ थुरनु' आमु'त्य् पिशिल्य् कतरि बानु' ।

बुजु'हामिकि फनुक ग्वंडकोलुक नमूनु' छे' दो'यिमि दोरु'च स्व पा'तु'र ग्वसु' तलावस दुबु' फिरिथ लागनु' आ'स आमु'चं। यि पा'तु'र छे' द्वशवु'य तर्फु' स'तु'र...पा'तरि प्यठ खननु' आमुत मंज़र छु हांगुल शिकार करनु'च बावथ । हांगलस छु पुश्तु' किन्य् अख ज़ो'न ब'रिश ठासान तु' ब्रूठिमि अंदु' छुस तीरंदाज़ तीर चलावनस तयार । अथ मंज़रस प्यठ कनि छे' हूनिस हुरेमानु' आफताबचि ज़ु' शक्लु' बना'विथ, ये'म्युक माने शायद यि हावुन छु ज़ि शिकार छु दो'हली सपदान।...

बे'यिस अ'किस पा'तरि प्यठ ति छु अख मंज़र वुछनु' आमुत । यि दो'यिम पा'तु'र ति छे' तलावु' मंज़य द्रामु'च, अमापो'ज़ अथ पा'तरि प्यठ ख'निथ मंज़र छुनु' पूरु' पा'ठ्य वनि आमुत । बुजु'हामि किस सोरु'बु'नि कनि—कालस—तहज़ीबस छु मुलकस मंज़ बदि द्रामु'त्यन यिथिनु'य दो'यम्यन तहज़ीबन निशि वखरु' रंग । कन्यन तु' अ'डिजन हुंद्य् अवज़ार, द्वबन मंज़ लसुन बसुन इनसान लाशन सू'त्य् चारवा'य व'डरावु'न्य् छु मुनफ'रिद तु' सा'निस तहज़ीबस शुमाली चीन, वस्ति एशिया, रूस, अफगानिस्तान तु' ईरानस मंज़ द'र्याफ सपु'द्यमत्यन यिथु'नु'य तहज़ीवन सू'त्य् वाठ दिवान ।

डख ये'लि च़लन

नामवर का'शुर नाटककार मोतीलाल क्यमू (यिम कश्यप समाचारु'क्य सलाहकार ति छि) सु'द शे'युम नाटक संग्रह 'डख ये'लि च़लन' छु हालु'य प्रकाँशित सपुदमुत । अथ मंज़ छि क्यमू सा'बुन्य ज़ु ब'ड्य् नाटक ' डख ये'लि च़लन'' तु' शाह पा'थु'र'' संग्रह क'रिथ । अमि अलावु' छु अथमंज़ ''मागुन'' शीर्षकस तल अख ज्यूठ आलोचनात्मक परिचय तु' ''बावथ'' शीर्षकस तल पनु' निस लेखनकर्मस तु' स्टेजस सू'त्य् पनु'नि संबंदुक परिचय ति द्युतमुत । ''डख ये'लि च़लन'' छु मुलु' तलु' क'शीरि मंज नाटकपरंपरा ह्यु'बद्यव व'रियव प्यठु' ज़िंदु' थवन वाल्यन बांड कलाकारन आतंकवा'दियव द'स्य् गा'मु'ति हश्रुक ज़िंदु' जावेद बयान यथ मंज़ क'शीरि हुं'दि लुकु' कल्चरकि खतु'म गछ़नुक दोद वखनावनु' आमुत छु तु' ''शाह पा'थर'' छु बडशाह तु' श्रीभट सु'दिस पस मंज़रस मंज़ क'शीरि प्यठु' बटन हुंदि क'डिथ छु'ननु' तु' वापस अनवावनु' किस मौज़ूहस प्यठ लेखनु' आमुत । क्यमू सा'बनिस कलमस छि अ'स्य् ज़ोर तु' ह्यमत आसु'नु'च शुबकामना करान । अनक'रीबु'य यियि मिमन द्वशवु'न्य नाटकन प्यठ पूरु' तु' व्यछ़नय सान समालोचना (तनकीद) लेखना'विथ ''कश्यप समाचारस'' मंज़ छाप करनावनु' । मुबारख ।

—रवीन्द्र कौल 'रवीन्द्र'

बनुन गुदरुन

बूं-बूं-बूं आयि हदु'' छठ,
ल'ज बरजस्तु' थरि कालु'दु'नन,
वुतरु' बुन्युल गव—
अख-अख पोश हर्यव,
अख-अख गुल छन्यव ।
ह'प्य हायुन वो'थ —
फुर-फुर-फुर को'र बुलबुलव वुड्व
वुफ़ नियख तु' ने'ह ति आयख नु'
अमा यि ब'स्ती जनछि मातम सराय
कुनि गरु' मंज़' नेरि हे आवाज़,
यपा'र्य् हुपा'र्थ छि कुलफु'य या'त्य्
अमा यागर प'छन्य् छा जे'फि दिचु'मचु'
रातु' म्वगल छि ढ्रहली वुंगान ।
ढ्रहली छुना अनि गो'ट गोमुत,
तु' तकसीर क्याह छुख ।
ग्वडु' कति थो'व प्रदव कें'ह ति बाकु'य ।
हुमन गव आ'ल्य् नाश तु' आयि छ'करावु'नु'
ब'हन ग'यि द'ह वतु'—गां'सिबन हु'ज़ ढ्रु'य,
ज़ा'लिमन हुन्दुय मरुन—काँह त्यय दर्यव,
थाह पतु'हु'य छुनु'तिहुन्द ।
खबर कुस दाह ओसुख यिमन को'रमुत ।

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अदु' चे' क्याह ? कम्युक परवायाह !
वु'कु'र्य वरि चे'य तो'गुय—
बा'र बजन वाल्यन निशि ति वुशनोवुथ अथु' ।

चै मा छुय वछस मंज़ दिल,
चे' छुय कनि वठ..... छुय ना ?
कनि वस्या पोस ..हाँह......?
वन वनान कोनु' छुख......
गज़ु'' अनि चा'नी नु' ह्यानत......
बुलहवस तु' आँतु' छा के'हं प्रावान—
च़्'' बास्योय च़्''य लो'बुथ......तियिसा—
म्वदु'' मालस ह्वदु'' ब्वरुद—
यीवो तु' नीवो—थपु'थफ हो—
रावन बोल गुल्य् मूरान ।
टो'प कडान तु' दा'र प्राटान,
ल्यलु' करान-करान वनान—
ज़ुलुम गारस ज़ुलुम गरस—
मा'ल्य् ति गोस तु'जान्य् ति गोस !
यि खून दिवान बारव—दियिना !
पख सा' पानाह चु'मु' पशताव—
लूटु' मालस छा पूर्यर......
वख वाति छ'करावु'नु' आमु'त्य् यिन सो'बरु'न',
पतु' कुस बुथ दिख—खसु'र वसी,
पतु'ज़न वपु'हख पछ़ क'रिव—
सु कुस पची तु' पछ़ करी— ।
तथ आ'सु'ख ह्वय छ़ो'ट नज़र
तु' अकु'ल पथ—
तवय छु ज़िठ्यव वो'नमुत
हर कर हर कर, हर विज़ि ह्यस कर ।

○

—"दीप"

वलु'गतुन

वलु'गतुन छयथ वुछ वक्त वयुथ आम,
मे' हा गव बर मन्दिन्यन ये'ति शाम ।
ओसुस स्वखु' शां'ती मंज़ ओस आराम ।।
मे' हा रोव गरु' तु' पनुन टोठ गाम ।।०।।

ओसुस दिवान यस प्यठ जुव जान,
क्याज़ि गव फीरिथ क्वसु' ख'चु'म हान ।
विश्वासस को'रुन तानो तान ।।
ड़'ज्य् नियथ तस डो'ल दीनु' ईमान ।।०।।

बासान शाह ओसुस बु' राथ ताम,
ग'यि को'त स्व बोल चाल बु'गोस बे ज़बान ।
ते'ह मीज्य् मे'चि सूत्य् गछतु' जानान ।।
मे' हसा' रोव तस्सवुर रा'वु'म शान ।।०।।

क'म्य् सु'न्ज़ि बद नज़रि आव युथ ज़्वलाम,
क'म्य् न्युव थफ दिथ बो'रमुत जाम ।
लिति छिति गोमुत व'थ्य् वा'न्य् यान ।।
पलि छुनु' प्यवान आसि क्याह अंजाम ।।०।।

शुर्य् तु' बा'च़ बानु' फो'त ह्यथ बु' फेरान,
छ़ारान छुस पनुन रोवमुत गाम ।
हा'रान तु' वा'रान गोमुत फान ।।
करु' क्याह वनु' क्याह के'हं नु' फोरान ।।०।।

वख छुय कम रू'फ हावान,
पनु'नुय हटि तलु' छुय दिवान दाम ।
रातुक पनुन अज़ परुद छु बासान ।।
बे गरु' गछु'नुक यी छु अंजाम ।।०।।

अ'म्य् क'ह्रन थो'ल प्रथ इनसान,
इनसा'नियत म'ठ रा'व पा'र्यज्ञान ।
अयु' गव मिलु'चार स्वन गव ग्राम ॥
हिशरस पाम थ'व द्रायि नादान ॥०॥

कस "दीप" जालव कस करव दान,
म'शरा'व्य् त'म्य् यस सू'त्य् आ'स ज्ञान ।
ये'ति के'न्ह ओस तथ गव फुन्य् फान ॥
फालव दिथ रूदुम मे' दुकान ॥०॥

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रे'श्य् वा'र

का'शिरि स्टेज ड्रामाकिस इतिहासस मंज़ सपुद युहुस श्री राधाकृष्ण ब्रारू सु'’दि नाटक "रे'श्य् वा'रु" सू'त्य् अख अहम इज़ाफु' । ब्रारु सा'ब छि का'शिरि मंच नाटकु'क्य् अख बा'नीकार तु' का'शिरि नाटक त'हरीकि हुं'द्य् ज़ुब ज्यतु' रूद्यम'त्य् । यि ति छु लेखनस लायक़ ज़ि ग्वडन्युक त्युथ का'शुर ड्रामा युस बांडपा'थुर शैली प्यठ मब्नी ओस (याह्र) सु ल्यूख तु' पेश करेयोव ब्रारू सा'बनु'य । सांग एंड ड्रामा डिविजनस मंज़ बहैसियति असिस्टेंट तु' पतु' डाइरेक्टर रूज़िथ क'र यिमव भारतीय नाटकस का'फी ख'दमथ । नाटक लेखनु' र'ग्य् छि "रेश्य् वा'र" यिहु'ंज़ दो'यिम कूशिश तु' अथ मंज़ ति छि बांड पा'थु'र टेकनीकु'य इस्तिमाल करनु' आमुच़ । अथ मंज़ छि क'शीरि मंज़ आतंकवाद शो'रू गछनु' सू'त्य् रे'वायती बा'य बंदुत खतम करनु'किस पा'किस्ता'न्य् मनसूबस न्वक्तु'चीनी करनु' आमु'च़ तु खास क'रिथ का'शिर्यन मुसलमानन तिहुं'ज़ रेश्य् रे'वायथ याद पावमु' आमु'च़ युथ च'ल्यमुत्य् बटु' यापस गरन ग'छ्रिथ ह्यकुहन । यि नाटक आव 18-19 फरवरी 1995 आल इंडिया कश्मीरी समाजु' तरु'फु' दिलि हु'दिस कमानी हालस मंज़ गिंद'नु' । अथ प्यठ खुल'डुलु' समालोचना यियि ब्रोंठकुन छाप करनु' । मुबारख ।

शिव महिम्नस्तोत्रम
Shiv Mhimnasatrotam

पुष्पदन्त उवाच

ॐ महिम्नः पारत्ते परमविदुषोयघसदृशी-
स्तुतिर्ब्रह्मादीनामपि तदवसन्नास्त्वयि गिरः
अथावाच्यः सर्व् स्वमति परिणामावधि गृणन्
ममाप्येषस्तात्रे हर निरपवादः परिकरः ।। 1 ।।

Thee, the destroyer of ignorance, the source of all knowledge, thy eminence can't be explained fully even through the hymns composed by Brahmaji (the creator of the universe whose four faces symbolize the four vedas) and hymns of all other divines are also incomplete and imperfect.

All the expressions about you fail to put forth your eminence, hence every statement (poetic or philosophical mortal or divine) is of limited scope this fact they confess in clear terms.

How my this attempt can be deamed flaw less ? It may prove valuable and praise worthy only because of they grace.

Thy eminent being is beyond imagination and comprehention.

अतीतः पन्थानं तव च महिमा वाङ्गमनसयोर-
तदव्यावृत्या य चकितमेभिधत्ते श्रतिरपि ।
स कस्य स्तोतव्यः कति विद्यगुणः कस्य विषयः
पदे त्ववर्चीने पतति न मनः कस्य न वचः ।। 2 ।।

His eminence is beyond comprehention of mind and intellect. It is because of this fact that Vedas throw light on this subject indirectly and with surprise. Hence question arises that who is entitled to pray him ? What is his qualitative form and what type of subject matter it is ? Or who is entitled to know him ? Still every one's mind and reasoning is attracted towards this most important and ever fresh subject.

MOTI LAL ZADOO (PUSHKAR)

(To be continued)

KASHYAP SAMACHAR

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EDITORIAL

TOWARDS COLLECTIVE ACTION

The common grouse of every Kashmiri Pandit is that they are highly individualistic and tend to argue endlessly on flimsy matters and refuse to take a collective stand as a community. However, the irony is that while everybody admits this, there is always an implied bottomline and that is, "except me". In fact all the criticism that we level against ourselves has the same bottemline. If everybody is an exception then who is at fault ? Nobody is prepared to answer that question but again the implied answer is "not me."

The fact remains that centuries of an insecure atmosphere has made a K. P. individualistic because whenever his life and honour was threatened, it was generally his personal ingenuity which saved him. As a result a K. P. did not acquire much faith in a collective effort as a community. The penchant for argument and discussion to make a point is a typical Brahmin trait which a K. P. has imbibed from his forefathers and retained and used to his advantage as a *raison d'etre* amidst a hostile atmosphere.

While it may appear that K. P's have never believed in collectivism, it is not true that they are incapable of collective thinking. It is also not correct that they are incapable of offering sacrifices for the collective good of the community. It is also a myth that they are timid and incapable of resisting and rebutting an onslaught on them as an individual, a group or a community. In fact it is only because of such myths generated about them that some people are surprised when they find this community reacting sharply to the injustices meted out to it and insensitivity shown towards their exodus and loss of homes.

There are several tales of glory and sacrifice in the history of this community. Unfortunately with our, typically Indian, poor sense of history we have not been able to appreciate these sacrifices. We have never highlighted the activities of our past and present heroes and heroines, nor undertaken research to obtain a true appraisal of

their activities and contributions. Has anybody from the community delved in detail about the role of say Birbal Dhar, Rajkak Dhar, Dila Ram Kuli, Hemant Shah, Sheri Bhat, Krishen Kar, Reshi, Pir and many others ?

In this scenario the programme to resurrect and re-enact an action of 500 Kashmiri Pandits, who over three centuries ago undertook an ardous trek to Anandpur Sahib, the seat of Guru Tegh Bahadur, to request him to come to the assistance of this community, is like a breath of fresh air. This action of our forefathers resulted in one of the noblest sacrifices in the annals of Indian history by that great saint. But how many of us have even heard, of, what to speak of eulogising, the local hero Pandit Kripa Ram Dutt, who led this group and offered the ultimate sacrifice as an act of gratitude to the great master and descendant. It is time that we re-enact several such "Yatras" to apprise our youth of our great heritage and the debt we owe to our ancestors who sacrificed all they had so that we may survive and flourish.

KURMI—The Invasion of Land

☐ S. K. SHAH

Lord Vishnu manifested Himself as *Kurmi avtar*, the incarnation of a tortoise. This incarnation was marked by the important event of *Smudra Manthan* The Devas and Dhanavs joined hands in churning the ocean which yielded fourteen *Ratans*, the valuable products of which the most prized one was the *Amrit*, the nectar of life. It produced *Vish* (poison) as well, but that was not allowed to fall on earth lest it destroy all the living forms and Lord Shiva took upon Himself to store it in His throat and He became the eternal *Nilakanth* (blue-throated). There was a scuffle for the *Amrit* between Devas and Dhanavs and ultimat ly through divine intervention the Devas managed to partake of it and became immortal. That is the mythological story of the second incarnation of Lord Vishnu.

The fishes were the dominating organisms of the globe for well over 30 million years. During this time they adapted themselves to live in fresh water lakes, rivers, ponds and pools. The later part of their domination was marked by a prolonged period of dessication and draught conditions when many pools and lakes dried up. Since all animals at that time were aquatic (water dwelling) in habit, most of them had a difficult time and many life forms could not survive and became extinct.

It may sound rather strange for us who live comfortably on land and get drowned in water, that living in water is lot more easy, if an animal is designed for it, than living on land. In water there is no danger of climatic and temperature fluctuations, no dessication or drying, easy availability of food, easy locomotion, less weight to carry because of the buoyancy effect of water, dissolved oxygen available for respiration and a lot of other facilities. When the organisms were acclimatized to such an environment they were not suited for life outside water. What happens to a fish when taken outside water ? It dies of suffocation.

During this period of draught the organisms were subjected to a stress. Whenever organisms are subjected to stress the DNA respodns in various ways. One of the responses is a genetic change which may result into development of such a physiological system as to acclimatize itself to the new conditions. But all organisms do not respond that way. Those organisms which did not respond in this manner either migrated to deeper water bodies or perished. But one line of fishes did. They acquired a system by which they could respire and absorb oxygen directly from atmosphere. The zoologists call them lung fishes, because they have organs similar to lungs of present day land-dwellers. Eventually they became amphibious in habit, that is they could live both in water as well as on land. Thus the amphibians were rulers of both land and water and went a step higher

than the fishes. The age of dominance of fishes was over.

The amphibians had a relatively short spell of dominance, extending for about 20 million years. The reason for this was their continued dependance on water. While they developed legs for crawling on land and could take oxygen directly, they had to go back to water for reproduction. They could not lay their eggs on land, since the embryo would dry up before hatching. They needed to free themselves from water completely and that could be achieved only if the egg was made in such a way that it could withstand dessication. That is exactly what happened when the embryo in the egg was covered by a bag of water, a simulated condition of being in water, and was provided with yolk for its sustenance during growth, and covered with a shell to protect it from vagaries of weather. Thus the amphibians freed themselves completely from water and became what zoologists call reptiles.

The jump from water to land was a major achievement in the process of evolution. It was accomplished in two steps. The first step was a partial and a half-hearted attempt from fishes to amphibians, the second was a determined one of complete freedom from water resulting in the ushering in a long age of reptiles, extending for about 130 million (13 crore) years. During this period the reptiles, were the virtual rulers of the globe. Even a school-going child is familiar with dinosaurs (made even more popular through the film "Jurassic Park" which constituted an important component of this age.

The churning of the ocean generated *Amrit*. That is what the myth says. It did so literally. The atmosphere before the advent of amphibians was charged with carbon dioxide and the expansion of larger and smaller plants, mainly in the ocean but also on land absorbed this carbon dioxide and fixed it as carbon, releasing large quantities of oxygen in the atmosphere. The oxygen became the *Amrit* for land dwelling animals, like amphibians and eventually reptiles. They were the only organisms who could use this oxygen and it was denied to those who had not taken the great leap on to land. Thus these ancestors of man were the chosen Devas who partook of this *Amrit* to become immortal on land. Before the advent of this phase the draught conditions and the atmosphere charged with carbon dioxide could have completely eliminated most of these organisms, but that did not happen because carbon from the carbon-dioxide of the atmosphere was fixed up by plants and plant-like organisms (autotrophs, as biologists call them, meaning thereby those organisms which produce carbohydrates from atmospheric carbon-dioxide) Thus Nilakanth absorbed the poison in the form of atmospheric carbon dioxide as a result of which the reptiles could proliferate and culminate eventually into man, the personification of *Param Brahm*.

*

Maha Shiv-Ratri—Vedic, Tantric And Astrological Signifiance

☐ **SWAMI MOTI LAL JI,**
Adhyatmik Shakhti Sadhana Ashram Jammu

India is known from ancient times as the land divine which produced great "Sages" and Siddhas". Descendants of the land possess precious and God given Scriptures of supreme knowledge such as Vedas, Tantras, Upvedas, Upnishadas, Brahmanas, Puranas etc. They have been endowed with intense practices of highly spiritual teachings and ritualistic worships of different deities in day to day performances and on the special festivals based on the mixed cultural impacts of different regions and philosophical backgrounds of different YUGAS which have been laid down to us by the seer of truth (sages) through Vedas, Tantras since the beeinning of this "Kalpa" which actually began 22,081,35,CC0 years ago as per Puranic recordings.

The geographic and climatic conditions have produced the traditions of Aduitas (Non-dual, monoism) Duita—duita (Dualism and non-dualism), Duita (Pluralism) viz. Shivas, Trikas, Vamas and Vaishnavas, Ganapatas, Soras and later Jains and Buddhists. The well organised teachings of above faiths which taught Yoga, Giyana and Ritualistic (Kriyas & Chariyas) methods to quicken the spiritual attainments and highest realisation, are known to the whole world and the impact of these teachings have resulted in the attainment of highest realisations of supreme knowledge. In addition to attaining the ultimate goal the devotees of God also continued with orthodox ritualistic day to day performances and religious acts. Among all above religious acts there are so many auspicious celebrations of certain festivals which are prominent in Hinduism. In India every festival has a detailed history mentioned in scriptures. One of the most prominent festival is known as SHIV-RATRI which is grandly celebrated every where in the world by the followers of Hinduism and devotees of Lord Shiva. Shiv-Ratri is conjuction of two holy syllables "SHIV & RATRI". Shiv is that pure absolute, transcendental, unbounded field of consciousness of having the eternal infinite and all inclusive finite status. All this which exists of phenomenal creation is the simple reflection of that pure existence of Param Shiva who actually maintains that abstract transcendental experience and carries on these multiple activities of in-numerable universes and is responsible for creation, dissolution and maintenance. Shiva is omni-present, omni-potent etc. as per SUCHAND TANTRA.

व्यापकस्तु शिवः सूक्ष्मः सबाह्याम्यन्तरः स्थितः ।
सर्वातिशयविमुक्तः सर्व कारण वर्जितः ।

सृष्टि संहार निर्मुक्त: प्रपञ्चातीत गोचर:,
निर्मलो विमलो शान्तस्त्वऊद्द वैंव्यवस्थित: ।।

Shiva is omni-present being beyond all emptiness beyond all cause and effects free from dualities, un-involved in creation, destruction and beyond its illusary impacts. Remaining always the same pure in deepest unbounded ocean of silence but simultaneously silent witness of all this that is going on here and there in this relative field of multiple creations. He is primal source of all (CHIT, ANAND, SUPREME Desire—ICCHA SHAKTHI, KRIYA SHAKTHI & GIAN SHAKHTI). All this creation is his idea AMARSHA—PRANAD GARBHA. Silently watching in the play of his above five fold Shakti aspect and ever busy in five fold functioning i.e. evolution, sustenance, involution. potentical preservation, assimilation. For this he is known as the incarnations of ISHANA, TATPURSHA, AGROHA, VAMDEVA AND SADHYOJATHA. Such five fold forms constitutes his inner and outer manifold forms at will. Such is the Lord Shiva always requiring simple devotion and worship.

Regarding the syllable Shiva, there is the thundering utterance of the Vedic—Upanishidaic saying :

यदा तामस तद न दिव: न रार्त्री न सत नच असद शिवेवकेवलं ।
तद अक्षरं ततसवितुर्वरेण्यं प्रज्ञा च तस्माद प्रसरता पुराणीं ।।

That which is beyond darkness of ignorance from all sides, that is neither day nor night, neither positive cause nor negative effect. That is pure conciousness of Transcendental nature Shiva himself alone as the inexhaustable source of every thing which does exist. That transscendental field is attainable. That is Savitra's adored SAVITAR, who made in hanging knot (शक्याकृत्वा) (Athurveda) thereby keeps suspended all the Suns and keeps feeding them too, that flows forth wisdom Ancient as vision as mighty.

Now the second aspect of holy syllable of the SHIV-RATRI is RATRI which usually means night. But here is the subject of Shivas Ratri which is unique from man's night in which he sleeps as a routine manner. Shivas-Ratri is beyond inertia and importance, it is VISHUD CHITTI, pure Shakhti asp ct. Therefore this Ratri aspect of Shiva indicates that where every thing comes back to the absolute rest. The universal dynamic energy. The Shakhti aspect evolves and manifests in the various forms and phenomena in the world. Such a miraculous evolutionery creative play is called Leela of Divine Mother. Evolution, however, also involves involution. Involution is reverse process of evolution. In fact evolution and involution are the natural parts of process of creation, cause and effect. A seed evolves into a tree and in due course of time involutes back into seed Likewise the universal divine Shakhti the energy aspect has to return to the absolute Transcendental rest (Param Shiva State)

This process made complete cycle of Maha Kalpa. The evolutionary manifestation is the day and involutionary where everything returns back to absolute rest is the Divine night. But this eternal cycle of alternating long span of time of creation of cosmic evolution and involution. Such a long period of time in which number of Yugas & Kalpas and the life spans of Brahma and Vaishno are subiect to changes known as Kalap-Kalpantaras. This concept of Ratri aspect of Divine night is mentioned in Rigveda, Ratrisukhta.

ॐ रात्री विख्यदायती पुरुत्रा देव्यक्षभिः ।
विश्वाआधि श्रियोऽधित ॥

Ratri Devi which has divine cosomic status, destroys ignorance and darkness to all righteous persons and uplifts them in higher conciousness where every one human being as well as Divine being attains the real unity state of Param Shiva. The same theme has been illustrated by Acharya Utpal Deva in Shiv Sutravelly.

यत्रसोस्त्मययेति विवस्वान चन्द्रमा प्रभितभिः सह् सर्वं ।
क्वापि सा विजयेति शिवरात्री स्वप्रभा प्रसरभास्वरूपा ॥

According to yogic experiences Surya is Shiva and Soma has the status of Shakti. Soma is governing left breath known as 'EEDA NADI and Surya governs the right breath called PINGLA NADI and other universal divine cosmic impulses Devas are governing and representing SUSHMANA NADI when by the process of Yoga practices both the vital Pranas i.e. Surya and Chandrama are settled with other Devtas in Sushmana and which is governed by them. Finally all these vital cosmic impulses are united simultaneously and merge into Kundalani.. This is the union of Shakhti with Shiva known as real Shiv-Ratri where highest experience of pure eternal, absolute awakeness of real self is attained in universal self the supreme knowledge of highest consciousness by Yogis all the time.

According to astrological view, when "Chandra (Moon) and Suriya (SUN) at the conjunction at "Abijet" Nakshetra falls into Kumba and Makra Rashis on the fourteenth day of dark fortnight of Phalguna each year that represents that real status of Shiv-ratri, for some moments. At this occasion devotees celebrate in ritualistic way all over the world. In the northern part of country, Kashmir besides, Shiva temples in every home almost the Shiv-Ratri festival is especially celebrated alongwith Bairav Yogni attendants of Shiva and Shakhti with the special Puja. This occasion is also known as Bairov Yogni Yagha. There are different stories regarding Shivratri mentioned in Puranas which are most ancient treasures of spiritual aspect of land. Regarding the WATUK Bairao puja which is performed in Kashmir on this occasion it is also mentioned in Tantrik lore which does not essentially differ from that of Vedic rituals. The complete immersion of duality in unity is the main lesson of the Tantras. The adorer becomes adored himself. His body is the temple and

his soul is idol in it. He is the highest priest not of the God around but of his own everwake-ful self.

Puja performances in Kashmir are really intermixed with Vedic-Tantric supplements. These are useful to quicken and ensure fulfilment of desires in Kaliyuga. As is said in Baghvata then Saddhaka consciousness will evolve more and more towards higher spiritual evolution in the process of becoming one with God. It is also said (शिवा भूत्वा शिवं यजेत्) So far as puja or Watuk Bairava on the eve of Maha Shiv-Ratri is concerned, the brief can be given as below :

The sacred topic was revealed once by Bairava himself to Bairavi. In ancient times Lord Shiva appeared as the incarnation of Suchandh Bairava "in the huge form along with his Vidiya Daras. In the deep forest this huge form of Bairava was seen by all the divine Shaktis who were already present there with the Divine play. Just after seeing the huge form of Bairava was seen by all the divine Shaktis who were already present there with the Divine play. Just after seeing the huge form of Bairava all the Devis were afraid and shivered and they all ran away except his spouse "UMA". She became furious.

दृष्टवा भीमं भैरवं देव्यस्त्रस्ताकुलेन्द्रिया: ।
पांलायत परा देवी भवुव व्यथेन्द्रिय: ।

While running away all Devis kept themselves busy in preparing different varities of delicacies of meat etc. for the ritualistic performances of the huge form of the Bairva. The Samgri was then brought before mother UMA. Among these were the pitcher and other earthen ware made by Devis, known as WASUR, GADAS, PITCHER, SANIPUTUL ETC. in Kashmir.

वागुर: कुम्भकांश्चशुभान...
पथिव लिङ्गानसंध्या प्रापुजतिय ।।

Maha Shakti threw her Divine light into one of the big pitchers. Immediately from it Watuk Bairava appeared and was furiously looking towards SUCHANDA BAIRAVA and tried to attack "SUCHANDA". Mother UMA stopped Watuka by holding his arm. Now mother "UMA" threw her Divine light with "Hoom Bija" (Mantra) into another pitcher which was in "Samgri" form. Another Bairav appeared as Ramna (Ramgudh) alongwith many Rudra Ganas :

रमणम् प्रादुभूर्ता महा रुद्रा । असंख्य गणका भुवि ।

With their great event of Divine play which happened as per the desire of Maha Shakti who was pleased on seeing all of these "Maha Bairvas", Suchandh Bairava also accepted them as his parshadas (attendents). Mother Divine acknowledged them as her sons

and granted that they be worshipped by every one. Those who worship them in dark fortnight of Magha and Phalgana will enioy Paramsidhi etc. and will be freed from great sins obstacles, poverty, misfortunes and will attain highest bliss and devotion in this life.

फाल्गुन सित काम्यम सर्वसिद्धि अवाप्नुयात् ।
माघमास त्रियोदश्याम् सिद्धभूत भविष्यति ।।

The mother UMA asked all these Devis who were afraid of having seen the form of Suchhanda Bairava previously, to come there and to have Darshana of her almighty son, i.e. "Watuka and Ramna" alongwith other Rudra Ganas. There was no fear of Suchandha as a huge form of Bairava became invisible turning into huge Teja (Bright light). All Devis became happy on seeing all this and offered various delicious dishes which they had already prepared for this purpose. It fulfilled all the conditions of Divine play.

After performing the "Prepuna" all the Devis entered in the form of Maha Shakti UMA who was standing near the Teja of Suchandha and gradually the Suchanda Bairava, Watuka and Ramna made rounds of this Teja. They moved up and down surrounding the Teja. In this process the whole thing again became one as totality, individual unity in diversity where nothing remains separate. This is really the occasion of Shivratri.

We are continuing this tradition of our forefathers. But one should not misuse it and presume that the festival is for enjoying all things prohibited by SHASTRAS. We must realise its essence and its application first as is said in Tantra.

Some feel satisfaction with Karma Kanda which is merely superficial and whieh engages them in the bondage of ignorance. Highest is that Karma which will not bind one. Highest is that knowledge which will lead one to the Supreme.

With one knowledge passing through the world, with knowledge through efficiency is gained the enternal. The Geeta says,

You have control over action never on its fruits.

कर्मणेवधीकारस्तु मा फलेशु कदाचना ।

Dynamic Karma should be performed in the systematic way i.e.

योगस्था कुरुकर्मानि......

Establish in the pure self then come to act. This state can be given easily if one approaches the knowers of the truth.

तत विधि पण पातेना परिप्रशनेन सेविया ।
उपदेक्षिनिति ते ज्ञानम् ज्ञानिना तल दर्शिना ।।

Know this through homage, repeated inquiry and service, the men of knowledge who have experienced reality will teach you knowledge. He gains knowledge who is active of purpose and has subdued the senses. Having gained knowledge one attains supreme peace.

श्रद्धावान लभते ज्ञानं तत परा संयतेन्द्रियः ।

ज्ञानं लब्दवा परम शान्ति ॥

So both Karam and Yoga bring fulfilment in this life. Karma Yoga is superior than renunciation. By this one is fully contented in both aspects by understanding and experience.

कर्मयोगो विशेष्यते ।

This is the way of Indian philosophy and religion which also is followed by us in Kashmir. Only the people have forgotten the essence of both in the course of time. Opportunists have misinterpreted the essence and that in our way of Puja we can continue meat offerings etc. Our festivals are said to have been performed with full knowledge.

ज्ञान विज्ञान तृप्तं आत्मा......

Manu says those who look for themselves, their whole dynasty is loaded with sin. It is a fashion to fill the stomach of wicked persons, to exploit the tradition for selfish motives in the name of Lord Shiva which will lead one to destruction.

स्वात्मार्थम पाचितं मासं दह्यते सप्तमं फुलं ।

Manu, the law glver had stopped sacrifice etc. in Kaliyuga.

So we perform the main Puja of Maheshwara who is said to be the presiding diety of Kaliyuga.

Koludevah Maheshwarah is Sanipotul at the moon alter on the eve of Mahashivaratri. Among other Bairavas, Yoginis and other Rudraganas, headed by Watka, Rama and Wagura, Lord Shiva is the full transcendence.

Lord Shiva is Omnipresent, being beyond all emptiness, the primal source of all (Chit, Ananda, desire knowledge, action) and it is not depend on them. He is just the silent, uninvolved witness to all that is his creation as an idea Amarsha Poranda Garbah. He is ever busy in the play of his five fold functions. These are evolution, sustenance, involution, potenial preservation, assimilation The five names of the lord are, Isona, Tatpurush, Aghora, Vamdeva and Sadyojata. This constitutes his inner and outer manifold forms at will. Such is Lord Shiva, contented himself, always requiring simple devotion and worship, who does not

want any sort of things such as meat etc. These are meant for his ganas i.e. Bairavas and Yognis. But at the conclusion of the Bairava Yogni Yogha we take it as Prasad.

That one parttakes of the remnant after performing the yagya is compared to nectar. At the same time it is made clear that those who being absolutely self centred and enjoying for themselves, are going to destroy their evolution here and hereafter. So this is the ancient tradition of Tantras. There is no hard and fast rule as in the case of others. But as ill luck would have it a beginner in the Tantric system not only associates with low spirits but makes them minister to his unlawful ends. He discards the aim of achieving the high ideal of Tantras. But his fate is sure to be rendered miserable here and hereafter.

Practices of this type are never and in no region appreciated by the real Tantric. To the real Tantrik, like the one believing in the Vedas, the path marches gradually on the spiritual goal. He comes to feel close to and united with nature, both the animate and inanimate, growing with divinity. This puts an end to all his suffering. To him the world is not an illusion. The realisation of the Advaitic is the aim of the highest Tantrik.

The Puranic tradition regarding Maha Shivratri is like this : "Once Brahma Ji and Lord Vaishnu approached Lord Shiva to know who among the two was mightier. This was the occasion of Shivratri. Lord Shiva told them that whoever was able to fathom the end of the Jyoyirlingm, which he created for the purpose, would be regarded as the mightier. But neither Brahama nor Vaishnu could get to the end of it, the Jyotirlingam, the infinite, unbounded, total universal symbol."

OM, SHIVAYA NAMAH OM

●

ANCESTRY

□ B.L. Khar

Ka tay kanta, kastav putra, kasya twam ka, kut ayata.

Who is your wife ? Who is your son ? Who are you ?

Who is your own and, whence you have come ?

(Adi-Shankeracharya)

Futility of feeling concerned about our immediate ancestry or progeny is what Shankeracharya, understandably, wants to convey to us, in the context of the transitoriness of this world, through the above quoted (truncated) verse, taken from his *Dwadeshpanjarikastotram.* That perception is innate in all the Indian philosophies : Parmatman is the Ancestor of all the created creatures ; all animate and inanimate beings owe their origin to HIM who influenced by HIS own Energy (*Shakti*), causes this Entirety to be created and dissolved, alternately ; all the created brands, be it humans or animals or birds or vegetable-matter or minerals or any thing else., are the individual reflections of the Single Sole-Entity ; the only principal concern of man, the highest evolved species is to have a constant and creative desire to merge back with his primal ancestor. Concern for immediate ancestry or progeny, therefore, pales into insignificance before such a lofty transcendental ideal.

Transmigration of soul is yet another intrinsic feature of the Indian philosophies. All our scriptures are replete with expositions relating to the eternity of soul (Atman). We have it straight in Bagwat Gita (2/12) that there never was a time when we were not, nor will there be a time ever hereafter when we will cease to be. That also proves trashiness of our concern for ancestry or progeny.

Traditionally, Hindus believe that a human life is attainable only after passing through 8.4 million (84 lakh) lives of other species. The modern theories of evolution, spearheaded by Charles Darwin and his elite, make us to believe that our 'animated' beginning on this earth has been made with Amoeba, and having travelled a long way through Fish, Lizard, Opossum, Lemur, Monkey and Gorilla, we had come to attain the *Homoerectus* status only about two million years back, and since then, living as cavemen of Java or Peking or of any other place of contemporaneous background and passing through various stages of savagery, barbarism, and promiscuity etc. have come to the present stage of "civilization". This theory may not have the same connotation as that of the Oriental belief of life after death, but the two thoughts appear to be somewhat complementary to each other. In any case, the Darwin's thought lends a material support to our traditional belief. It *also* suggests futility of our concern for ancestry or progeny.

But, on the basis of this very assumption, we can draw a safe conclusion : Our existence, here and now, is the cumulative result of the endeavour of all our primitives, whosoever they may have been or in whatsoever manner they may have lived at the respective stages of their existence. Our progenitors therefore deserve to be remembered by us. That, in my opinion, lends a meaning to feeling concerned about our ancestry.

Besides the supra-mundane philosophical concepts, the Hindus had evolved a well-knit general life-pattern, covering their entire socio-economic structure and also their spiritual aspirations. The *Brahamcharaya* (the Chaste Pupil ship), was supposed to be a preparatory stage for *Grahastha* (the Householder ship), and *Vanparasta* ("Departure to forest", implying, the period of break-away from the household responsibilities) was supposed to be a preparatory stage for *Sanyasa* (Complete Detachment from all exercises and places). The first two stages were intended to cover the mundane life, through the mechanism of *Trivarga*, that is, the triple physio-psychic pursuit of *Artha* (Material acquisitions), *Kama* (Love and sublimated pleasure) and *Dharma* (redemption of Life-Debts). The last two stages were meant to cover the supra-mundane aspect of life for attainment of the final aim of *Moksha* (the state of merger with the Absolute). Incidentally, to my understanding, the four stages of life are not mutually exclusive and so are not the four aims thereof, as these can be, respectively, endeavoured to be lived and attempted to be accomplished concurrently.

Through *Dharma*, an instrument of socio-spiritual management, Hindus are bound by the vow of *Pitri-Rin* (debt of ancestors). This vow, together with the other two vows of *Dev-Rin* (debt of Deities) and *Reshi-Rin* (debt of ancient sages) are administered on the occassion of Yagneopavit, when specific instructions are imparted about the disciplines to be followed to discharge these debts. A Yagasutra is given to be worn uninterruptedly to serve as a constant reminder for the discharge of the three debts, contracted through coming into existence as Hindus (human beings). The three threads of YAGASUTR symbolize the three vows. (on marriage a man undertakes to discharge the these vows on behalf of his wife also and has therefore to have a six-thread YAGASUTRA) In fact, the real import of the three vows is, respectively, to maintain the distinguishing attributes of our ancestors to whom we owe our existence, to pursue the spiritual aim by worshipping our deities who protect us, and, to perform mundane duties righteously by serving our fellow creatures with whom we share life's joys and sorrows, One of the disciplines codified for discharging the debt of immediate ancestors is to perform *Shradha* (*Death Anniversary ritual*), which may assume various modes but which enables us to maintain an unstinted faith in and respect for the attributes of our ancestors. There is yet another interdiction concerning our marriage laws and relatable to the ancestral debt : We cannot have inter-marriages within the last seven generations from our paternal side and within the last five generations from our maternal side. This rule is said to have the support of the findings of modern biological sciences also. Keeping a track of our ancestry assumes importance for this purpose also.

The traditionalism may have become discredited because of the scientific and

technological advances made by man. But the Hindu doctrines, based as these are on the intuitional revelations of the ancient *explorers* an! refreshed, from time to time, by the *inward-turned social-scientists* and *practioners*, have not become obsolete. They are all relevant even now. For instance, the dictum of "debt of ancestors", continues to be relevant, and is rather more relevant now in the complexities of the modern human society, than it was ever before.

Notwithstanding that, it cannot be disputed that showing due regard for one's immediate ancestry, generates a hope for progeny, and that, by itself, sets-in a process of enforcement of a definite type of discipline in the general human behaviour. Respect for ancestry on the part of a person instinctively makes him or her to behave in such a manner so as to be able to secure, more or less, the same degree of respect from his or her immediate offsprings. Enforcement of a discipline in a family, based, among other things, on the reasonable amount of regard for ancestry, therefore, becomes essential for the human society. Feeling concerned about one's ancestry has, therefore, an interminable social value.

An Interview with the Relief Commissioner

After their mass exodus from the Valley the displaced people from Kashmir are totally dependent on government help, whether in the form of cash assistance or leave salary. Most people languishing in camps at Jammu or rented accomodations are facing a considerable economic hardship. The cash assistance of Rupees 15C0.C0 a month with 9 kg ration per member is no solution to their problems. Our correspondant, Ramesh Hangloo talked to Relief Commissoner, Shri. S.D. Lone on the various problems faced by the displaced people. Following are the excerpts of this interview.

Q. How do you visualise holding the chair of Relief Commissioner and helping a community in distresses ? How do you feel about serving the people belonging to the same region to which you belong ?

Ans. I thank God for giving me this opportunity to help my ethenic brethern inspite of all the odds and difficulties. After assuming the charge of Relief Commissioner, I tried to wipe the tears of migrants and bring smile on their gloomy faces. I have too much regard for the community especially the old generation who nourished Kashmiri Culture and helped in imparting education to Kashmiri People.

Q. What is the total number of the displaced people and what fresh steps your department has taken for their relief and rehabilitation ?

Ans. There are 26 thousand families registered in Jammu. In addition to it some families are registered at Delhi and other States of India. 4C00 families live in camps and other accomodations while as others are residing in rented and other accomodations. There are some families which have not been given camp status but are residing in the premises of some social and religious organisations. We are thinking for them also. However, we are committed to provide one room tenements for every registered family residing in camps.

Q. What are the different tasks of Relief organisation ?

Ans. Relief organisation has the only task of relief and other associated works such as to look after camps. This office is not an independent one but has to depend on the higher authorities for the allotment of funds and guidelines.

Q. How many families have been provided accomodation ?

Ans. We have provided one room tenements to almost 3700 families who used to live in tents.

Q. How many displaced people are in rented rooms and is there any proposal to provide rent allowance to the employees residing in rented accomodations ?

Ans. People residing outside camps are in rented accomodations and we have recommended time and again for their house rent, which, I think, must be provided to them. They deserve it but the government still has not agreed to it.

Q. You have been credited with solving a large number of ration card disputes. How many cases are pending and what are the difficulties in deciding them ?

Ans. Sir Walter Lawrence in his book "Valley of Kashmir" has mentioned that Kashmiris are not truthful and suggested a method to make them speak the truth. He writes, "put them together in a group and ask about their issues. They will hesitate in telling a lie." I have adopted that policy and hold Lok adalats, which helped me to a great extent in deciding their disputed cases. Moreover, persons suffering for want of justice are to be taken care of.

Q. Why do then people go to courts after getting disappointed from this office ?

Ans. A large number of genuine cases have been solved and a very small number go to the court of law. It is also necessary because infact we too require a legal decision for such cases. There was the case of some Sikh migrants, who have not been declared migrants by concerned authorities at Badgam as the authorities feel there is no threat to their lives in Badgam. But they provide affidavit about these threats at their respective places. It is difficult for us to decide and court gives us the direction.

Q. What are the measures to correct red tapism ? Are you satisfied with the working of your subordinates ?

Ans. Red tapism may be existing but I try to overcome it. Regarding my subordinates I am not fully satisfied, but I have streamlined the organisation to some extent but this improvement is not enough.

Q. There is a grave problem of displaced students and it takes them 6 to 7 years to complete graduation. Is it in your jurisdiction to help them ?

Ans. You see as I explained, Relief Commissioner is to deal with relief and related measures. I have no authority to look into the University matters, neither is there any financial grant to help them.

In fact the student problem has been viewed seriously by Mr. Venugopal, Special Secretary to Prime Minister, who promised and sanctioned a bus for students. I

suppose soon the Jammu University office will be upgraded to look into the student's problems and Conduct examination at the proper time, which should solve their problems. However, I am not directly involved in it.

Q. Who will maintain the bus allotted to Purkhoo Camp students by the Prime Minister ?

Ans. The students themselves. The students will form a committee and elect an executive and create funds for the bus. They will appoint a driver themselves and run it to the best of its utility. No other agency will interfere.

Q. Has your department submitted any annual performance report on the displaced people from 1990 onwards ?

Ans. We make annual plan and have monthly review meetings. No performance report has been submitted.

Q. What is the procedure of communicating the problems of the displaced people to the J&K cell at P.M's. office ? This is in reference to Mr. Venugopal's observation at Purkhoo Camp, that he was not properly informed about their problems, as reported by the camp dwellers.

Ans. I do not have any direct liason with P.M.'s office. But Mr. Venugopal did not express about the lack of information. In fact he listened very carefully and promised help to students and sanctioned a bus and a community hall. I too highlighted their genuine demands, but corrected them whenever wrong information was given.

Q. Government once asked the displaced people to submit property statements. Is there any inventory made of the statements or was it mereby an eye wash ? What about the property of the displaced people in Kashmir and is the land record intact ?

Ans. Yes we have received the property statement of migrants. We compiled them and despatched the same to the Divisional Commissoner, Kashmir for verification and further action. Beyond that I have no information.

Q. Is there any provision to release ration to government employee's and what about their demands which they highlighted through a memorandum submitted to the Governor J&K through your office.

Ans. No. Government has not agreed to release ration to migrant employees in general but I have put efforts and an sure that class IV displaced employees will be provided with the facility as their condition is very pitable. Regarding the memorandum I have put my remarks on it and forwarded the same to Governor J&K, through proper channel. I personally feel the displaced employees should be given the house rent and all other allowances.

Q. Is there any policy to help traders and have you recommended any such help for them ?

Ans. You see the industrial policy of J&K government to start any industrial unit is being extended to migrants also. Any unemployed migrant can register his small scale unit in Jammu and establish it. More benefit can be taken of P.M.'s Rozgar Yojna Scheme or any central assistance scheme. Recently Chief Secretary directed some board members to conduct a survey of camps and other places for unemployed who want to establish a self unit.

Q. As you know majority of displaced people are residing in rented accomodations but due to some reason some of them have to change their rooms or shift to other localities. But they feel difficulties in transferring their ration cards. What is the remedy ?

Ans. You see, I have issued orders and verbally ensured in the review meetings that no time should be taken in such cases. But the zonal officers have to do some preliminary investigations. If there is any problem the affected people can always approach me.

Q. In case of a dispute when the ration card is decided in favour of the claiment the arrears remain unpaid. Why ?

Ans. If the arrears are detected and adjusted there is no problem. But this sum has become so large now that it is beyond my competence. I am compiling all such cases and will send it to higher authorities for sanction. However, there is no problem as it will be eventually paid.

Q. What about the jobs to unemployed, and overaged persons ?

Ans. I have written to the government for age relaxation to such persons. As for jobs I am conscious and understand under what circumstances students prepare for examinations and get very high percentage of marks. I have requested the government to look into the job opportunities for unemployed and I requested central government to start a special drive for deserving cases.

Q. Nagrota Camp people claim that funds for the development have been sanctioned but no development has taken place. Why ?

Ans. No allottment has been received but I am deputing a team of engineers who will make a survey for the development plans such as drainage, sewerage, electrification and repairing of tenements.

I know Nagıota Camp is not properly planned, having no proper system of sewerage and drainage.

●

Our Readers Write

Sir,

Kindly publish the following for the information of :aradari and oblige.

SHIVRATRI OF KASHMIR PANDITS

In early forties I along with late Shri Lamboodhar Ji Kaul, a great and beloved social worker of Sathoo Barbarshah had an occasion to go to late Pt. Anand Kaul Sahib Bamzai. Shri Lamboodhar Kaul had asked me and two more persons, who are also now no more, to accompany him to go to Shri Bamzai Sahib to request him to grace the occasion by his persence on the Ram Navmi celebrations in Ram Mandir of Barbarshah & to give discourse to the audience on the said occasion.

We reached the place of late Shri Bamzai Sahib where some other Kashmiri Pandits were also present. They were talking about the controversy about Shivratri performance during that your as Pandits of Kashmir were divided on its date, in two groups under the leadership of Late Pt. Harabhat Shastri and Late Pt. Kesho Bhat Shastri of Rainwari. During that year there was great hue & cry about its date and posters counter posters were issued on war footing. A committee under the chairmanship of Late Pt. Jialal Ji Kilam was constituted where both the groups pleaded their case. In this background they were talking about Shivratri when Pt. Lamboodhar Ji also joined the talks and requested learned Pt. Bamzai Sahib to explain to him as to how we Hindus also worship the lord by calling his, statue as 'Sanch Patloo. Pt. Ji explained as under which may be of interest to everyone of us.

He explained that in the reign of last but one Afghan Subedar named Jabar Khan the Pandits who had not accepted Islam and had also not fleld the valley under torture of the Afghan rulers were asked to celebrate Shivratri on 14th day of black fortnight of Hs-had (Har) instead of performing it on due date viz 14th day of black fortnight of Phalgum. They were also told that there should be snow in the valley on that day otherwise they will have to change their religion or be slaughtered. They were further ordered that during black fortnight of Phalgum two days before and two days after, They should not observe the usual fast and also should not pray. They were ordered to take non veg. meals on that day and their neighbours (Non Hindus) were asked to ensure that they played indoor games with them till they slept to avoid their praying to lord on that night. These Hindus. who lived in cluster called 'Tolas' were spared till then only because they were useful to the locals and the anthorities as they used to treat their diseases, used to wardoff their evils and pray for their progress and also granted them boons. Jabar Khan was told that all the spiritual powers came tothese Pandits on Shivratri night when they pray to lord. So he adopted the above measure to ensure that tneir spiritual powers were lost to them.

The Hindus had no choice but to obey the command. They decided to observe the Shivratri fast on 14th day of black fort night instead of Phalgum. This fast is called "Shiv Chuttu Deshi Hanz Kah" to this date as the fast of Shivratri was observed them in the orthodox form of "Daham Kah To Bah".

As these Rishis knew that cosmic mother (Shakti or energy of Parm Shiv) had developed nine off shoots known as Bhairavas under the leadership of one Bhairav called Vatook Bhairav more popularly known, in valley, as Anand Ishwar Bhairav. These Bhairavs or forces are responsible to maintain the cosmos in a definite shape and state i.e. they are responsible to decide the orbits of the various planets to maintain their velocities to maintain their internal external temperatures also to control their attractions and repulsions and to fix the position of stars in the cosmos. Thus they are also responsible to create days and nights, seasons, warmth, and snow tornados, tides, gales, earth-quakes, ice cold and Arid Zones.

Knowing well the dictums of Shastras that in case they have to achieve any ethereal objective they have to propitiate the corresponding god, they worshipped lord Vatook Nath throughout the year according to various ways of worship as prescribed in Bhairav Tantara. This Tantara gives various methods of its worship and even meat and wine is offered in some cases.

When the Mahashivratri came they under force of circumstances had to break the fast and eat non vegetarian meals on this day jointly in their Tolas and had to play the indoor games, which we play till even today on this occasion, amongst themselves and wtth their neighbours, till they slept. They, however, could not reconcile to meat eating so they mixed some vegetable with it so that they may take only vegetable portion. A certain Tolla of Gurtoos by their relations with their neighbours, could avoid meat eating on this day by completely remaining indoors without allowing anybody to come to see them.

On 13th day of black fortnight of Har they again clustered themselves at the place of the elder member of their Tolla and in desperate mood kept praying to lord and waited for his grace. Lo, the grace of God descended on these ancestors of ours and whole valley was full of snow on 14th morning and people were shivering with cold. People coined a couplet which reads:- WUCH TOAN JABAR JANDAI HARAS TE KARUN WANDAI and the non Hindus who were struck with awe and greatness of these Rishies came to pay their obeisance to them with their presents on the morning of 14th day of Har. This day is still known as 'Salam' in the valley. The Pathans who too were puzzled by such wonder called it as 'Hairat' i.e. wonder in Persian. The Hindus distributed non veg. meals to those non Hindus who came to pay their obeisiance on Salam day as Prasad (Tabruk). Hence forth the Hindus observed Shivratri as usual on 14th day of black fortnight of Phalgum but added a little Puja not of any definite pattern on 13th day when the non Hindus continued to prepare their Prasad and send the same to their Hindus neighbours for offering to lord. The Hindus accepted this offering and placed the same in the shrine where they used to thank the Vatook Bhairav on 13th day of black night fortnight of Phalgum by weaving circular seats of grass rope and placing the same offering on it. They themselves used to place some walnuts in a earthen pot with water, which came to be called as Vatook and distributed the walnuts to their relatives. The offering of non Hindus who were recent converts were thus accepted and in dead of night the lady of the house used to collect this and throw it either in a nearby stream or forest animals. This practice was called 'Paramoozan'. The non veg-meals for the distribution of non Hindus was prepared on the Salam day i.e. Shivratri day. This became

the 'Reet'. The Suni Petloos etc. were just introduced only to accommodate the non Hindus, as they too were Hindus in recent pert but were forced to change religion. Even these offerings were also kept on grass rope seats. These paraphernalia were only measures of expendiency. As Sikh rule followed very close to Jabar Khan's, the Hindus introduced even Wahguru Pooja to please the Sikh authcorities an they were struck by the greatness of Kashmiri Brahmins when they learned about this episode. Even the Khatris who came along with the Sikhs also were accommodated by introducing 'Rampooja' known to this date as Ram Godh.

Thus the 'Hairat' day was not so important from Pooja point of view for the Kashmiri Pandits as it was only an expendiency but the Shivratri was important. Now after knowing about the facts from a very venerable man my intention is to impress upon my Baradari that the Shivratri is not a festival of meat eating but of observing fast and praying to lord Shiva for the whole night of the 14th day of Phalgum. The meat eating was thrust only to deviate the Kashmiri Pandits, (even lord Krishna had also condoned lapses as they were 'Parivatias' i. e. belong to the domain of praverti) from our real path of truth and worship. I therefore most respectfully request members of Baradari to avoid meat eating on Maha Shivratri i.e. fourteenth day/night of black fortnight of Pahlgum and at least avoid sleeping on this night and pray to lord by singing Bhajans either in their house or jointly at some place. Please mind the 13th day of black fortnight of Phalgum is only 'Hairath day' and not Shivratri day.

May lord Parma Shiva bestow his grace on all of us on this day. And ward off our miseries to which we have been put as a community.

Yours etc.
(Som Nath Kaul)
I-BB6 Palam Vihar
Gurgaon (Haryana)
Tele :-0124/3600 9

Dear Sir,

It gives me great pleasure to acknowledge your journal—Jan 95. I have gone through the journal. I have liked the material given in this journal. You have fulfilled the important need of our community which is in shambles due to the grace of Indian government. I have liked the article reproduced from Shri Anand Kaul Bamzai's book. Every Kashmiri Pandit should make his children aware about their Gotras.

Yours etc.
Arjan Dev Majboor
Udhampur.

Sir,

Going through the last few issues of "Kashyap Samachar" many of us are impressed by the quality of the articles published therein. Every issue appears to be an improvement on the earlier one. However, there is a common grouse that we go through it at one sitting and then there is a long wait for the next issue. Can you not increase the size. We would like more articles on the present turmoil in the community.

Yours etc.
Sanjay Kaul
Gangyal, Jammu

Comunity News

News Editor

Shriya Bhatt Medical Mission.

Shriya Bhatt Medical Mission was started by the inauguration of a Medical Van by Daughters of Vitasta at ishriwala Camp on 18th February, 1995. The inauguration was made by Dr. Agnishekhar. convener of Panun Kashmir The Medical Van has been donated by the Kashmir Overseas Association and its maintenance is undertaken by Kashmiri Pandit Association, Bombay. The gathering was addressed by Shri Moti Kaul President K. P. Association, Bombay, Dr. Shakti Bhan and Mrs. Rama Shah of Daughters of Vitasta and Dr. Agnishekhar.

Resh Var.

Resh Var, a stage play organized and sponsered by All India Kashmiri Samaj was staged at Kamani Auditorium, New Delhi on 19th and 19th February, 1995. This play is based on the message of universal love preached by Lal Ded and Nund Reesh. The AI KS has plans of staging the play at Jammu also on 19th and 20th April 1995.

Martand is Back.

Martand, the official organ of ASKPC is being published again after a break of several years. The Editorial Committee of Kashyap Samachar" wishes all success to this endeavour and hopes that it will attain its glory and becomes an important mouthpiece of the community.

Kriteghita Yatra

Panun Kashmir is organizing a Kriteghita Yatra" of Kashmiri Pandits from all parts of the globe to re-enact the historical yatra of 00 Kashmiri Pandit under the leadership of Pt. Kirpa Ram Dutt 319 years ago to Anandpur Sahib. The yatra is reaching Chandigarh on 15th April from where it will proceed to Anandpur Sahib and Chamkor Sahib on 16th April t pay the debt of gratitude to Guru Tegh Bahadur and his descendant.

A Tragedy

It was sad day when a bus carrying students of the G.G.M. Science Camp College to Jajhar Kotli on a picnic fell into a ravine resulting in the death of three budding youths of the community and the injury to about 30 others. Two of the seriously injured were airlifted to PGI, Chandigarh for treatment and one to AIIMS, New Delhi. The "Kashyap Samachar" express deep condolences to the bereaved families and prays for the rapid recovery of the injured.

Denunciation of the Dcscration of Ganpatyar Temple

Kashmiri Pandit Orgar izations throught the globe have denounced the dastardly act of the militants in damaging this pious shrine through a rocket attack. They called on the authorities to take urgent steps to repair the damage and go all out to punish the cultrits.

Scholarships by Ishwar Ashram Trust

Ishwar Ashram Trust has granted scholarships of Rs. 100/- each permonth to five students of Gandhi Memorial College and Vishwa Bharati College. The scho-culprit scholarship are tenable for one term.

DONATIONS RECEIVED BY THE K.P. SABHA

The following is the list of the donations received by the K.P. Sabha, Jammu in the months of January and February, 1995.

1.	Shrimati Tulsi Devi Nakhasi	Rs. 2,700/-
2.	Shri Jagdish Shivpuri	Rs. 500/-
3.	Jyotshi Sarwanand Zadoo	Rs. 500/-
4.	President Lions Club, Calcutta	Rs. 1000/-
5.	Dr. Koshalya Wali	Rs. 100/-
6.	Shrimati Mata Ji	Rs. :0/-
7.	Shri T.N. Khosa	Rs. 101/-
	Total	Rs. 4,951/-

During this period financial assistance for various purposes including medical aid, to the tune of Rs. 5916/- was provided to the different members of the community.

NOTICE

The Ishwar Ashram Trust, founded by Sri Ishwar Swaroop Swami Lakshman Joo Maharaj, have decided to start a Sanskrit Class for imparting basic Sanskrit education to desirous students presently in 6th, 7th, 8th and 9th Class preferably. The class will be of one hour duration daily including Sundays at Ashram Premises at 2 Mohinder Nagar, Jammu. The selection of students will be made from out of the applications received for admission on the basis of an interview to be conducted by a group of experts.

The selected students will be paid a scholarship of Rs. 100/- per month.

Other terms and conditions can be ascertained from the Ashram wherefrom the application forms to be filled it can be also be obtained.

By Order of the Board of Trustees.

Secretary,
Ishwar Ashram Trust.

1.2.1995

THE ELECTION FEVER

"They are declaring elections. We have nothing to offer to the electorate. What shall we do ?"

"Why don't you consult some doctors ?"

The doctors scratched their heads and tried to recall what they had learnt in college about medical ethics and prefessional excellence. But years of private practice in unheigenic, dark and dusty pigeonholes and counting of currency notes compounded by recent income tax raids, had befuddled their memories. However, some of them who had rarely used their knowledge either in the hospital or outside had an idea. The prescription reads :

"Indulge in loud breast-beating about a lady doctor who has been promoted in the State Cadre in the Medical College at Jammu."

—SOMU

Condolence

Kashmiri Pandit Sabha, Jammu deeply mourns the sad demise of Shri Dwarka Nath Machama who rendered great service to the Sabha for several decades. Ii pays for the peace to the departed soul and expresses deep condolences to the bereaved family.

पञ्चांग दर्पण

15 अप्रैल से 15 मई तक

अप्रैल	वैशाख			
15	2	चैत्र शु पूर्णिमा	शनिवार	चन्द्रग्रहण
16	3	वै. कृ. प्रतिपदा	रविवार	
17	4	द्वितीया	सोमवार	
18	5	तृतीया	मंगलवार	संकट 4
19	6	चतुर्थी	बुधवार	
20	7	षष्टी	गुरुवार	ऋषिपीर श्रा.
21	8	सप्तमी	शुक्रवार	
22	9	अष्टमी	शनिवार	
23	10	नवमी	रविवार	
24	11	दशमी	सोमवार	
25	12	एकादशी	मंगलवार	
26	13	द्वादशी	बुधवार	स्व. लक्ष्मण जी जयंती
27	14	त्रयोदशी	गुरुवार	
28	15	चतुर्दशी	शुक्रवार	
29	16	अमावस्या	शनिवार	
30	17	वै शु, प्रतिपद	रविवार	
1 मई	18	द्वितीया	सोमवार	
2	19	तृतीया	मंगलवार	
3	20	चतुर्थी	बुधवार	
4	21	चतुर्थी	गुरुवार	
5	22	पंचमी	शुक्रवार	
6	23	षष्टी	शनिवार	
7	24	सप्तमी	रविवार	विजया सप्तमी
8	25	अष्टमी	सोमवार	
9	26	नवमी	मंगलवार	
10	27	दशमी	बुधवार	
11	28	एकादशी	गुरुवार	
12	29	द्वादशी	शुक्रवार	
13	30	त्रयोदशी	शनिवार	
14	31	पूर्णिमा	रविवार	
15	1 ज्येष्ट	ज्ये. कृ. प्रतिपद	सोमवार	संक्रान्ति व्रत

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★ Pure Sweet WATER & ELECTRITY : Regular DTC and Private Bus services.

★ Above 800 families from Kashmir have purchased plots and 15 families have shifted to their houses & ten more are ready for possession.

★ The allottees include Judges, Lawyers, IAS & IPS officers, Doctors, Engineers, CA's, Professors, Bank Officials, Businessmen, Politicians, NRIs and others.

★ Welfare committee of Kongposh Enclave elected by Allottees for development work of the colony.

★ Foundation stone of PARK & TEMPLE of KONGPOSH ENCLAVE laid by VIPs.

★ Plot of 100 sq. yds for Rs. 60,000/- only Booking with Rs. 15,000/- & the balance within 11 months with just 10% interest. Possession at the time of booking. Heavy discount on cash down payments.

★ 40% appreciation within one year.

★ *Construction of Houses/Boundary walls is compulsory which can be done either on one's own or through the scheme of the co. @ Rs. 253/- per sq ft. with guaranteed standard construction.*

★ *Construction 2 plus 5 i.e. 7 ft high cemented wall, one pacca room of 10' × 12', handpump iron gate & name plate for Just Rs. 30,000/- & Rs. 20,000/- on 200 & 100 sq. yd. plots respectively.*

★ COMMERCIAL COMPLEX ready for possession. One shop for just Rs. 45,000/- Shops have already opened in the the colony.

NOTE : THE RATE OF CONSTRUCTION IS GOING TO BE ENHANCEDBY 10% W.E.F. NEXT MONTH DUE TO EXCALATION IN BUILDING MATERIAL.